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Baron Gros

FRANCIS I AND CHARLES V VISITING THE CHURCH OF ST. DENIS

HISTORY STORIES OF OTHER LANDS

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HISTORY STORIES OF OTHER LANDS

Book I: Tales From Far and Near

This volume contains a number of stories drawn from the lives of heroes of all times and of many lands. It is well illustrated with black and white drawings, and in addition contains sixteen full-page colored illustrations and a complete pronouncing glossary.

Book II: Tales of Long Ago

The content of this volume is similar to that of Book I. This book also contains numerous black and white drawings, sixteen full-page colored illustrations, and a complete pronouncing glossary.

Book III: The Beginnings

Gives an ordered account of the chief historical events of European history from 55 B.C. to 1066 A.D. The book is profusely illustrated with black and white drawings, and in addition contains twelve full-page colored illustrations. It also has maps and a complete pronouncing glossary.

Book IV: Lord and Vassal

The content of this volume continues that of Book III by treating of European history from 1066 to 1485. Like the other books, it contains a profusion of black and white illustrations, twelve full-page colored illustrations, maps, genealogical tables, and a complete pronouncing glossary.

Book V: The New Liberty

Besides treating the chief events of European history from 1485 to 1699, this volume introduces the young reader to the history of America during that period. It, too, contains many interesting black and white drawings, twelve full-page colored illustrations, maps, charts, genealogical tables, and a complete pronouncing glossary.

Book VI: The Modern World

The concluding book of this interesting series reviews the outstanding events of world history, and especially of American history, up to the present time — 1926. Numerous illustrations in black and white, thirteen full-page colored illustrations, maps, charts, genealogical tables, and a pronouncing glossary aid in making the study of history attractive and interesting.

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PREFACE

The aim of this series is to provide some of the broad outlines of European history, filled in with sketches of the more important events in the development of the history of our own country. The material is treated in such a way as to form an excellent background for the study of American history, showing the events of that history in their true relation and making them assume a broad and new significance. The historic sense is enriched when such movements as the Crusades or the Renaissance are treated in their wider aspects — as reaching our shores, even though remotely, like the tides from afar.

The first two books of the series consist of simple stories of all time drawn from the histories of many lands. The later volumes deal each with the events of a definite period, bringing the discussion down to the present time. This subject matter is both interesting and valuable and has been graded with care.

In addition to a great number of pictures of persons and places of note, and drawings of historical objects, the full-page colored illustrations provide reproductions of famous historical paintings in the galleries of Great Britain and the Continent, heretofore not available for use in this country.

Maps, tables, and charts, designed to help the pupils to fix the time- and place-relations, by appealing to the visual memory, have been placed for convenience of reference in the appendix by themselves.

In addition to these maps, charts, and genealogical tables, each book contains a complete glossary, making it possible for the pupil to help himself in learning to pronounce the proper names appearing in the text.

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1. FRANCIS I AND CHARLES V VISITING THE CHURCH OF ST. DENIS . . . . . Frontispiece

Painted by Baron Gros

Reproduced from the picture in the Louvre, Paris

Francis I, King of France, is here represented showing his guest, the German Emperor, Charles V, the royal tomb in the church of St. Denis at Paris. Facing the kingly pair are the abbot, carrying the staff and wearing the headdress and robes of his office, and two other high churchmen. Behind, on the rising steps, are various nobles and cardinals. On the king's right is the heir of France, afterwards Henry II, whose queen, the famous Catherine de Medici, may be seen in the gallery above at the extreme left. At the other end Rabelais, the great French humorist, is leaning over the gallery, and in front of him is the boy Montaigne, whose essays were to delight a later generation.

2. FROM AN ILLUMINATED MANUSCRIPT: POEMS OF CHARLES, DUKE OF ORLEANS 22

Flemish Work

Reproduced from the original in the British Museum

The manuscript here represented dates from about 1500, and is an example of Flemish work in its best period, when artists were seeking to follow nature more faithfully in landscape and in floral ornament. The reproduction shows a few lines from a French poem by the Duke of Orleans, who commanded at Agincourt and was taken captive by the English. Above is a view of the Tower of London with London Bridge and the city. The duke, a prisoner in the White Tower, is writing at a table. In the border are scarlet carnations and strawberries, and at the foot the crest of Henry VII.

3. KING HENRY VIII AND CARDINAL WOLSEY 55

Painted by Sir John Gilbert, R. A.

Reproduced by permission of the Corporation of London

In the picture Henry leans his arm familiarly on Wolsey's shoulder, while the cardinal, wearing the robes of his office, ponders some question of state, connected perhaps with the paper he holds in his hand.

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4. THE ENTRY OF HENRY IV INTO PARIS 86

Painted by Baron Gérard

Reproduced from the picture in the Louvre, Paris

Amid the plaudits of the people Henry IV rides into his capital, bareheaded, his white-plumed helmet borne by his great minister, Sully, who follows on a white horse. Meeting the king from the other side, the governor of Paris, mounted and hat in hand, introduces the magistrates in their robes of office, who stand on Henry's left presenting the keys of the city. On the balcony above is Henry's lady-love, who might have become his queen but for her untimely death in 1599. Behind may be seen the city gate with raised portcullis, and on the right the new buildings of the Louvre, while the foreground is strewn with shattered barricades, suggesting opposition overcome.

5. THE ARMADA IN THE ENGLISH CHANNEL 103

Painted by C. M. Padday

While the main body of the Spanish Armada moves on, an English captain has engaged one of the stragglers. The great Spanish galleon rocks in the waves, discharging its guns harmlessly into the air, while the smaller but nimbler English vessel has got the wind of her, and the English guns pour a deadly fire into her prow. Contrast the tall gilded poop of the galleon with the lower build of the English ship.

6. GUSTAVUS ADOLPHUS' PRAYER BEFORE THE BATTLE OF LÜTZEN 118

Painted by Louis Braun

In this picture Gustavus is shown offering up prayer before joining battle with Wallenstein, while at his feet lie the bodies of soldiers slain the night before in a skirmish with the enemy. The smoke of a burning house still darkens the air, but the fog of the November morning has lifted just enough to allow the battle to begin. Later in the day the mist settled down once more, and the battle was fought out in a dreadful gloom. The manner of Gustavus' death was long uncertain, the dire news being spread among the Swedish host by the sight of his riderless horse. But even in death Gustavus was invincible, and his last field was a victory for Sweden.

7. THE HAPPIER DAYS OF CHARLES I 127

Painted by F. Goodall, R. A.

Reproduced by permission of the Corporation of Bury

The royal barge, rowed by three pairs of oars, is gliding over the peaceful Thames towards the water gate of Hampton Court, where attendants are waiting on the platform. The king is standing beside his queen, Henrietta, daughter of

FACING PAGE

Henry of Navarre, watching the children feeding swans with cake from a dish held by a negro servant. Among the royal family we recognize the future Charles II standing under the canopy, and beside him Princess Mary, afterwards mother of William of Orange; while in the little boy with the white-plumed hat we see the hapless James II, who was to give up the crown to that same William in 1688. So, despite its air of peace and happiness, this barge is freighted with the history of a century — the Civil War, the Restoration, the Revolution.

8. Charles I on His Way to Execution 142

Painted by Ernest Crofts, R. A.

Accompanied by Bishop Juxon, Charles, carefully dressed for the occasion, walked through the leafless avenues of St. James Park towards Whitehall, where the scaffold had been erected. Ten companies of infantry lined the road, and a detachment went before with banners flying and drums beating. It was a bitterly cold morning, the Thames being frozen over. The king walked at a brisk rate, saying to the guard: "Come, my good fellows, step on apace." So, without fear and with unruffled dignity, he went to his death.

9. Cromwell Leading His Troops to Battle . . . 151

Painted by Ernest Crofts, R. A.

Reproduced by permission of the Corporation of Leeds

This picture represents Cromwell leading his men into one of the battles fought during the Civil War. Cromwell is shown at the head of his staff, urging on his men, who are advancing toward the breach in the walls of the outbuildings through which they may advance to the castlelike mansion within. The presence of a puritan churchman with the general staff, mounted and holding an open Bible, suggests something of the spirit of this warfare.

10. Louis XIV and His Family 174

Painted by N. de Largillière

Reproduced from the picture in the Wallace Collection, London

This picture was made a few years before the end of the long reign of Louis XIV. The king himself, seated on the chair, is accompanied by his son and grandson (both of whom died in 1711) and by his great-grandson, the child in leading strings. In 1715 this boy, aged five, succeeded the grand monarch as Louis XV, and ruled France disastrously till 1774. The lady is Madame de Maintenon, who was privately married to Louis XIV in 1685, and influenced him to revoke the Edict of Nantes. The bust on the left is that of Henry IV, on the right that of Louis XIII, so that in this picture are represented six generations of the royal house of France.

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11. PETER THE GREAT AT AN ENGLISH DOCKYARD . . . 215

Painted by Daniel Maclise, R. A.

Reproduced by permission of the Trustees of the Royal Holloway College

Peter the Great, his huge frame set off by coarse woolen hose and a sailor's coat, pauses in his work to receive his courtly visitor, William III, King of England. Some of Peter's companions, quite unconcerned, ply their trade with saw, plane, and the various tools of their craft, while others — the negro, the dwarf, and the pet monkey — gaze idly at the intruder. On the ground and on every side is spread a litter of odds and ends, giving an index of Peter's tastes — flagons and fruit, books and musical instruments, a spaniel, a tame raven, models of ships, tools, instruments of navigation, and such articles.

12. QUEEN ELIZABETH GOING ABOARD DRAKE'S FLAGSHIP . . 246

Painted by Frank Brangwyn, A. R. A.

Reproduced by permission of the artist and the Committee of Lloyd's Register of Shipping

The royal barge with its splendid banner floating from the mast is drawing to the side of *The Golden Hind,* which, lately returned from the voyage round the world, is lying off the dock in the golden sunshine, surrounded by a crowd of smaller craft. In the stern of the barge is Queen Elizabeth, who by this signal act of favor to "the master thief" of the Spanish Main is defying King Philip. It was on this occasion that she knighted Drake, and directed that his famous ship be preserved as a memorial of his voyage.

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CHAPTER I

BEGINNING OF MODERN TIMES

The Rise of Nations

The accession of Henry VII and the House of Tudor in 1485 is usually regarded in English history as marking the close of the Middle Ages and the beginning of modern times. It must be remembered, however, that no exact dates can be given for the great periods of history. Like the seasons of the year they shade into one another, so that it is impossible to fix definitely where one ends and another begins. All that can be said with certainty is that towards the close of the fifteenth century a series of events occurred which completely altered the course of the world's history, and placed a great gulf between the new and the old order of things. The rise about the same time of a new royal house in England is, therefore, commonly taken, in the English-speaking countries, as the most convenient starting-point for marking the opening of the new era known as modern times.

The dawn of the new age was like the coming

A Ploughman of the Middle Ages

of spring after the passing of winter. The Middle Ages had been marked by ignorance, superstition, and lawlessness. Fighting and religion occupied the minds of the leaders of the people to the exclusion of almost everything else, and all the great figures of these troublous times look out upon us from the visor of the knight or the cowl of the monk.

But with the beginning of the new age we are on the threshold of a very different state of things. Men's thoughts are directed into a hundred new channels, and the arts of peace have an ever-increasing band of followers.

One of the most striking features in the new era is the decay of the feudal system and the rise in its place of strong monarchies. The feudal system was largely responsible for the disorder and lawlessness of the Middle Ages. The feudal lords regarded themselves as petty sovereigns within the bounds of their own estates, and only a strong king was able to keep them under control. Occasionally

a feudal lord, by means of a fortunate marriage, surpassed the king himself in the extent of his possessions and in the number of his followers. From this it was but a step to challenge the power of the throne itself. In this way the great Earl of War-

The Palazzo Vecchio
This public building of Florence, Italy, built in 1398, is a good example of architecture in certain Italian cities during the Middle Ages.

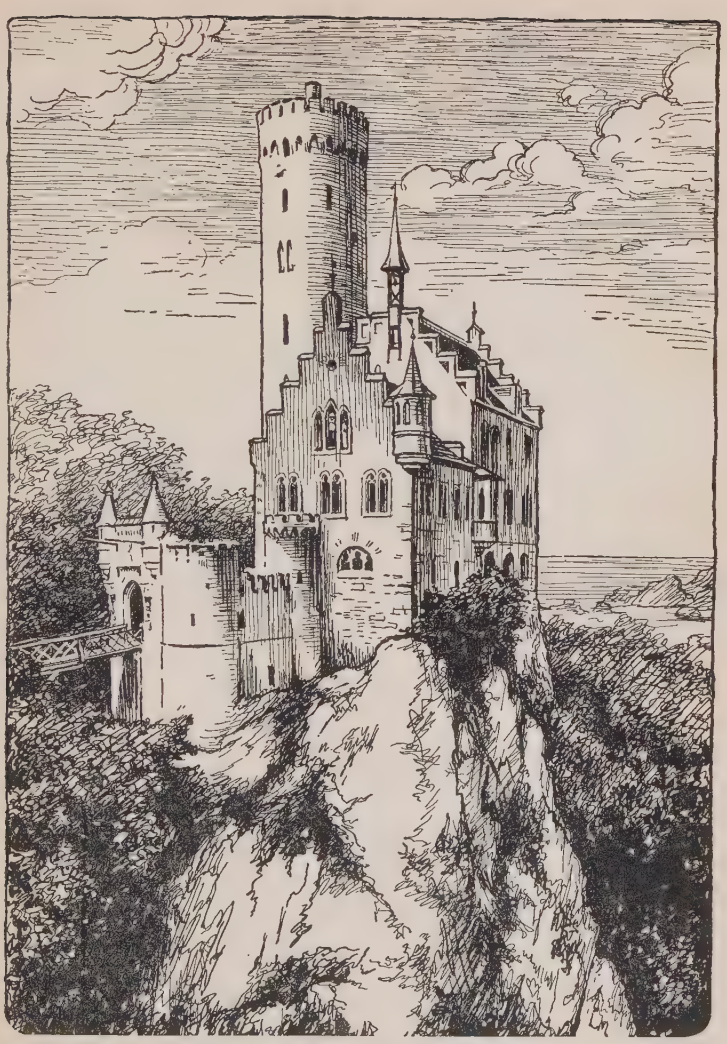
wick, during the Wars of the Roses, passed from side to side, making and unmaking kings.

The Wars of the Roses illustrate all the evils of the feudal system under a weak king. They were due to the ambition and selfishness of the nobles. Each fought for his own privileges, and had no regard for the national welfare. In the long run these wars led to the undoing of the nobles and to the overthrow of the feudal system. When the wars ceased, it was found that most of the great lords had fallen in battle or under the headsman's axe, while the few who survived were burdened with debt and in no condition to oppose the authority of the king.

The common people, who had taken little direct part in these ruthless struggles, had yet suffered severely from their effects. They saw that the only hope of settled government lay in having a central authority strong enough to curb the greedy and lawless nobles. They therefore stood by the king in his attempts to bring the barons under the common law of the land, even though by doing so they were giving up some of their own liberties and rights.

In this way England became, what it had never really been before, a united nation ruled by a king who had no rivals near his throne. The kingdom was governed by laws that were general throughout the length and breadth of the land.

England was not alone in realizing the danger



Castle Lichtenstein

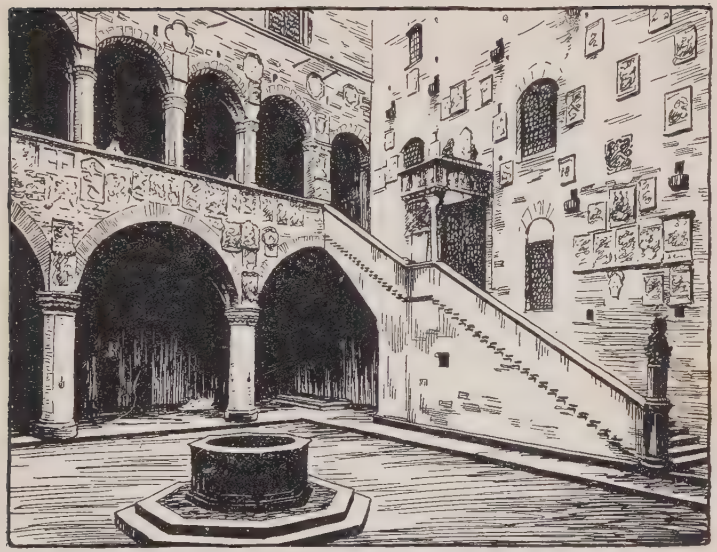
This castle represents a type of dwelling common to the Middle Ages. With the coming of a new and more enlightened age such fortress homes were no longer necessary.

of continuing under her old system. Other nations, also, saw the evils of feudalism and welcomed any change that would strengthen the position of the common people.

France had suffered even more than England under the feudal system, and one great vassal of the French crown, the Duke of Burgundy, had threatened for a time the very existence of the

Tower of a Mosque at Seville, Spain

This twelfth century building was originally a Moorish mosque erected for Moslem worship.



The Bargello at Florence, Italy
Courtyards like this shown here were necessary parts of such buildings as the Palazzo Vecchio, pictured on page 3.

nation. But as England became a strong nation through the Wars of the Roses, so France became one through the Hundred Years' War. The power of the French feudal lords was broken on the fields of Crécy, Poitiers, and Agincourt, where so many of the best and bravest fell. Under Louis XI the power of the French feudal nobles was swept entirely away, and the foundations of a powerful nation were securely laid.

Until the year 1479 the kingdom of Spain did not exist. Instead, the whole peninsula was divided

into four kingdoms: Portugal, Castile, Aragon, and Granada. The latter was in the possession of the Moors. By the marriage of Ferdinand of Aragon and Isabella of Castile, the two northern kingdoms were united in 1479. By this happy union the once rival kingdoms were able to employ their combined strength against the Moorish kingdom in the south. The Moors made a desperate defense and contested every inch of territory. City after city, however, fell into the hands of the Christian knights, who fought with great fervor. At last Granada was forced to surrender, and thus eight centuries of Moorish rule came to an end. This victory not only made Spain a nation, but advanced it to a foremost place in European affairs. (See map, page 268.)

In Germany and Italy the people did not unite to form one strong nation as happened in England, France, and Spain. Germany and Italy were each made up of a number of separate states which were always bitter rivals and enemies and were often at open war with one another.

In the East the Ottoman Turks, who were followers of Mohammed, had been in possession of Constantinople since 1453, in which year they captured the city from the Greeks after a heroic defense. From here, for over two hundred years, the Turks threatened to overpower the Christian nations bordering on their territories. For a time, indeed, it seemed as if the boast of one of their sultans would

come true. He had vowed that his horse would eat oats from off the high altar of St. Peter's at Rome. The warriors of Hungary and the sailors of Spain and Venice were the first to offer a successful opposition to the advance of the Mohammedans, and since that time the Turks have steadily lost ground.

Russia was still slumbering its sleep of ages; but wedged in between that country and Germany was the powerful kingdom of Poland, whose kings also took a prominent part in beating back the Turkish hordes.

The New Learning

The capture of Constantinople by the Turks was received throughout civilized Europe with as great dismay as was the downfall of Rome in the fifth century. Constantinople was at this time the greatest center of learning in Europe. Within its libraries were priceless manuscripts of all the great works of the ancient world. The Greek language, with its splendid literature, was all but unknown in western Europe, but in Constantinople it was honored and studied by all scholars and students. No wonder, then, that the capture of this great city by the Turks was regarded at the time as the death knell of learning. Yet, strange to say, this disaster was to prove but the herald of its second birth.

Many of the Greek scholars, foreseeing the fall of their beloved city, fled to Italy, carrying with

Interior of a beautiful Italian church built during the Renaissance. The Church of San Spirito (Holy Spirit), built at Florence in 1482

them manuscripts of the Greek classics. Fortunately for them they arrived at a time when the people of Italy were beginning to take an interest in the great works of the past. For nearly a thousand years the world had remained blind to the glories of ancient Greece and Rome. Their magnificent ruins were valued by the people of that time

merely as a quarry for building material, and their beautifully wrought sculptures in marble as a cheap source of lime for mortar.

But some time before the arrival of the penniless scholars from the East, all this had been changed. The Italians had awakened to the grandeur of their ancient monuments and to the splendor of their ancient literature. The old buildings were now carefully preserved and guarded, and men sought eagerly amidst their ruins for fragments of the masterpieces of ancient times. The libraries of the monasteries were searched for old manuscripts, and costly new libraries were founded. In those the precious manuscripts were stored like treasures and preserved for the use of students.

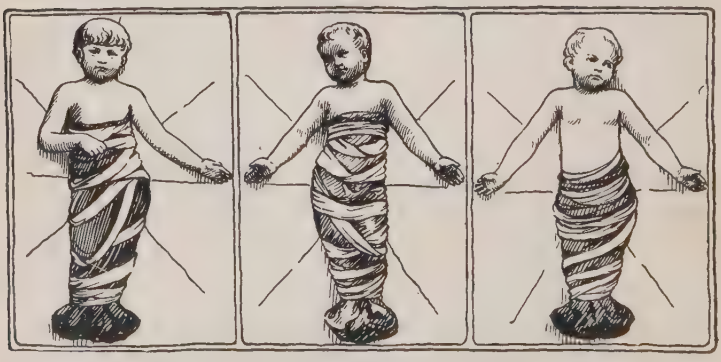
A doorway of the Church of Santa Maria Novella, Florence, built in 1470. The design of this portal shows some of the work of Leo Battista Alberti, one of the great artist-architects of the Renaissance in Italy.

Coming in the midst of this revival of interest in the past, the exiles from Constantinople were gladly welcomed. Then the study of Greek became the

fashion of the day. So general, indeed, was the study of that language, that one of the scholars exclaimed: " Greece has not fallen. She has only migrated to Italy."

This new interest in learning and art has received the name of the *Renaissance* or " new birth." But the Renaissance was much more than a revival of learning and the recovery of a lost culture. It was a reawakening of the human intellect from its sleep of ages. It was a new stirring of men's minds, an unusual awakening that was to produce great results and changes in many directions.

The movement thus begun in Italy soon spread across the Alps into Germany, France, and England. There the enthusiasm was equally great, but it took a different direction. The study of Latin and Greek



Panels modeled by Andrea della Robbia, a Renaissance sculptor of Florence. These figures, called *bambinos*, the Italian word for *babies*, form part of the decoration of the Hospital for Children in Florence.

was followed not so much for the sake of the great works in those languages, as for their bearing on the Scriptures and the sacred writings generally. In a few years this study of old manuscripts was to bear fruit in the great religious revolution known as the *Reformation.*

In Italy, however, the Renaissance continued, as it began, a literary and art revival. The history of the Italian Renaissance is largely bound up with the history of Florence, for most of the greatest thinkers, writers, and artists of the age were Florentines by birth or by adoption. In the long roll of fame are to be found the names of the poets Dante and Petrarch; of Boccaccio, the writer of immortal tales; of the statesman, Machiavelli; and of the artists Michael Angelo and Leonardo da Vinci. All these men, though differing widely in point of date, are connected with the Renaissance.

Niccolò Machiavelli
A very clever Florentine statesman and political writer of the Renaissance

Florence was a city state, a republic in form, but really governed by a noble family called the Medici, who were kings in all but name. The most famous

Lorenzo de Medici
Ruler of Florence, poet, scholar, and patron of art and literature

member of this noble house was Lorenzo de Medici, usually known as Lorenzo the Magnificent. He governed Florence during the latter years of the fifteenth century. He was himself one of the most learned men of the age, and he delighted to encourage learning in others. In his splendid palace at Florence he gathered round him all the great writers and artists of the day. He spent immense sums in collecting ancient manuscripts, and he kept forty-five penmen at work copying them for the benefit of others. In the gardens of his palace he collected every fragment of ancient sculpture that he could find, and he appointed a noted sculptor to give lessons to all who had the desire to learn and the ability to profit by the instruction.

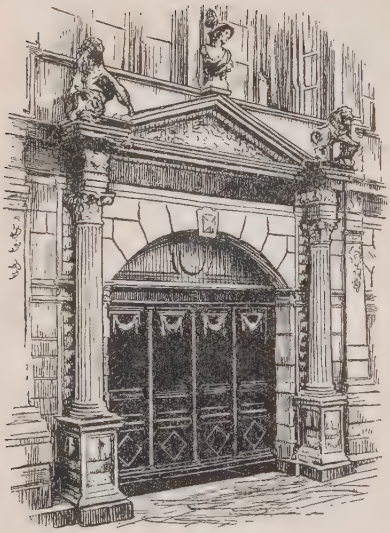
To this school came a youth named Michael Angelo. After a few days' instruction he reproduced a faun's head in marble. Michael Angelo's master was so pleased with the work that he showed it to Lorenzo de Medici, who at once recognized the

genius of the young sculptor. One flaw, however, Lorenzo pointed out. The head was that of an old man, yet between the smiling lips there appeared a perfect row of teeth. With one stroke of mallet and chisel the young sculptor chipped a gap in the shining row, and the effect of age was at once made perfect. From that time Lorenzo de Medici took Michael Angelo into his palace and treated him as one of his own children.

Soon after this, the young artist begged his patron to let him try his powers on a huge block of marble, over nine feet high, that had been left a shapeless mass by a sculptor a hundred years before. He built a tower of wood around the block and allowed no one to see him at work. For three years he toiled steadily at his task, and then summoned his friends to see a gigantic statue of David as a youth with a sling. Everyone recognized the greatness of the work, and Michael Angelo was hailed as the equal of the ancient sculptors.

Michael Angelo
A great Italian painter and sculptor of the Renaissance

One of Michael Angelo's friends has left an account of his manner of



Compare this beautiful doorway of a public building in France with the Italian doorway shown on page 11 and note how the designer of this portal patterned his work after that of the Italian artist.

working. "I have seen him in a quarter of an hour strike more chips from the hardest marble than three of the strongest sculptors could do in twice the time. He would approach the marble with such fury that I often feared the whole work would be dashed to pieces. At one blow he would break off pieces three or four inches long, yet with such exactness that a mere straw more would have spoiled the whole work."

On the fall of the Medici family in Florence, Pope Julius II asked Michael Angelo to come to Rome and build a stately tomb for him as part of the great Church of St. Peter. This he proceeded to do on such a grand scale that Julius resolved to have St. Peter's itself rebuilt on an enlarged and nobler plan, in order that it might be in keeping with his tomb. Michael Angelo devoted the later years of his life to the rebuilding of St. Peter's, a work in which

another great artist, Raphael, also had a hand. As a result of the efforts of these two great artists St. Peter's was converted into the most imposing and beautiful of Christian temples.

Pope Julius also commanded Michael Angelo to paint the ceiling of the Sistine Chapel, the private chapel of the popes, in the Vatican. This work, it is said, was given to Michael Angelo at the request of a rival artist, who hoped that the great sculptor would prove a failure as a painter. But Michael Angelo did not fail. He proved himself as much a master with the brush as with the chisel, and the wonderful series of figures and incidents of Old Testament history painted on the ceilings and walls of this chapel in Rome are still regarded as the perfection of painting.

Michael Angelo was indeed a kind of universal genius. He was supreme as a sculptor, painter, and architect, and is regarded as the greatest artist of all time. He also composed excellent poetry. Besides, when his native city, Florence, was besieged by the French, he it was who raised the fortifications for the city's defense. He

Pope Julius II
He ordered the rebuilding and enlargement of the Church of St. Peter at Rome.

died at Rome in 1564, and was buried in his beloved Florence.

The Invention of Printing

The Renaissance would have affected a mere handful of the people had it not been for the invention about the same time of the art of printing. The only way, up to this time, of reproducing copies of books had been the slow and laborious method of writing them out. In the quiet of the monasteries, monks and their pupils spent long years in making copies of books. There were also men called *scriveners,* or copyists, who made a regular business of copying books by hand.

Some of the copies thus written were beautiful works of art. The writing was most carefully done, capital letters were often painted in colors, and the margins were decorated with colored pictures and elegant designs.

Since such books were scarce, and very expensive, only well-to-do people could afford to buy them. The Duke of Burgundy once gave more than two hundred dollars for a single copy of such a hand-written book. As most people never even saw a book, there was no need for them to learn to read, and very few people wished to do so.

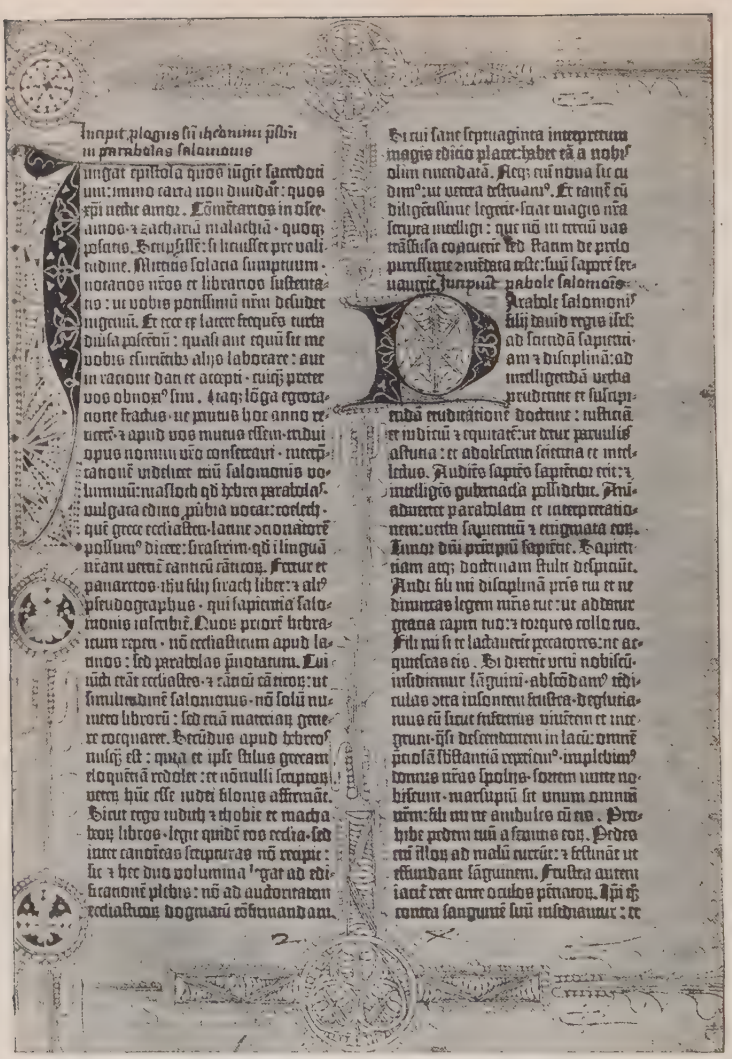
About the year 1450, people began to speak of a new and wonderful way of making books which had sprung up in Germany. It was so strange to them,

and they so little understood it, that they actually thought those who practiced it were the servants of the Evil One, or magicians at least. But times have changed since then, and now some twenty towns contend for the honor of being the birthplace of the new art, and there are also many claimants for the credit of being its inventor. It is generally agreed today that to John Gutenberg, and to the town of Mainz, in Germany, is due the honor of the great invention of printing.

For many years small books and rough pictures had been printed from wooden blocks engraved in a simple and clumsy fashion. It was not till about the middle of the fifteenth century that Gutenberg first began to print from movable types.

Then it was that single letters were first cut out of wood and metal; such letters were called *types*. Thus any number of words could be made by putting together the single types; and when a whole page had been put together, or *set*, as printers say, the type was evenly covered with ink, a sheet of paper was pressed upon it, and was taken off again as a printed page.

John Gutenberg



A Page from an Early Printed Bible

It is thought that this Bible was printed by Gutenberg. The large initial letters and the decorations on the page were made by hand. The text is in Latin.

It took a long time to set a whole book in type, but when once the type was set, any number of copies could be printed off in a much shorter time than it would take to write them. When the printing was finished, the types could be separated, or *distributed,* and used for another book.

Nowadays, after a book is set in type, a printer can take off many pages at once and can print copies very rapidly by means of a press worked by steam or other power. But at first every page was printed separately; the type was inked, the paper was put on, the press was brought down upon it and raised again, all by hand. Yet, slow as it was, printing effected an immense saving of time and labor, and the day of the copyist, who had been employed to write books by hand, was at an end.

The art thus begun in Germany soon spread to Italy. Within a few years it was generally practiced in all the great European capitals. In 1477 William Caxton set up the first printing press in England, at a spot just opposite the west door of Westminster Abbey. The place was then called *The*

An Early Printing Press

Almonry, and as houses were in those days known by signs and not by numbers, Caxton took as his sign a pole painted red. His full address was therefore: At Westminster, in the Almonry, at the Red Pole.

A Printer's Mark
This mark, or trademark, was used by William Caxton in the books that he printed.

The type which Caxton used was not at all like that used in printing this book. The letters used at that time were much larger, and in shape they resembled those which are now called Old English, and which have gone out of ordinary use.

Caxton, besides being a printer, was also a translator; twenty of the books that he printed were translations — some of them by himself. He was thus of double importance in English history.

Other printers followed Caxton's example. Books, which had before been scarce and dear, soon became numerous and much cheaper. Many people now began to learn to read, who would not otherwise have thought of doing so, and the new invention was the means of bringing knowledge and happiness to thousands upon thousands.

The Age of Discovery

The study of the great works of the ancient world aroused all over Europe a new spirit that sought an outlet in many directions, but chiefly in voyages of

Se nouuelles dalbion
Il vous en plaist eſcouter
on frere 2 mon ſouuerain
Adiez qua mon retour
Il ny eſte pas la mien
De ma doreuſe chiere

A PAGE FROM AN OLD FLEMISH MANUSCRIPT

exploration and discovery. Many of the books of the ancient writers had much to say about certain unknown lands and islands said to exist across the seas. Such books were eagerly studied by the adventurous spirits of the new age, who longed to put their theories to the test.

The love of adventure and the desire for fame were not, however, the only motives that appealed to these men. In their imagination, riches and treasures untold were awaiting the fortunate voyagers who should first reach the fabled lands across the seas. There was, indeed, good ground for this belief of theirs. The gold and silver mines of Europe were nearly exhausted, and in new lands, it was fondly trusted, would be found an abundant supply of those precious metals.

But quite apart from the discovering of new lands, the enterprising sailors of the age were tempted over the seas in the hope of finding a new route to India. From that country came all the most costly merchandise of the times. Spices and ivory, diamonds, pearls, and other rare gems, rich silks, and fine cottons — all came from the lands of the rising sun. They were brought by caravans to the ports in the Levant and the Black Sea, and from there were dispersed all over Europe by the merchant ships of Venice and Genoa, the great seaports of the age. (See map, page 268.)

The capture of Constantinople by the Turks put

An Early Notion of the World

This drawing represents the idea of most of the people of the Middle Ages as to what might be seen by one who ventured to the edge of the world and looked over.

a stop to all this trade. The Mediterranean, which had hitherto been the world's waterway, became deserted. Its seaports continued to languish and decay till they were revived in our day by the opening of the Suez Canal.

With the Mediterranean thus closed against them, men looked to the great ocean that washes the shores of western Europe as the only hope of getting a pathway to the East. This idea had a strong attraction for all the bolder spirits, but we must

remember that it had also a great terror for many. The superstitious minds of the Middle Ages had peopled the unknown regions of the globe with nameless horrors. The lands were shrouded in eternal mists and darkness, and haunted by demons, dragons, and all manner of monsters. The seas were filled with whirlpools that sucked far-distant ships into their depths. Out in the Atlantic was the *Sea of Darkness,* and at the equator was a zone of boiling water and molten liquid that no ship could cross.

These and other terrors were some of the obstacles to the enterprise of early voyagers. But the old superstitions were fast losing their power, and men were prepared to risk much for the great reward that seemed set before them. Nor must we forget that the mariner's compass, which came into use in the thirteenth and fourteenth centuries, enabled voyagers to sail far out to sea with a confidence and a hope of return that earlier sailors without such an instrument could not possess.

The great voyages of the period had all the same object: The discovery of a sea route to the East. While one group of explorers sought for it by sailing down the coast of Africa to its southern extremity, another group believed it could best be found by sailing westward across the Atlantic. Those who held the latter view were convinced that the world was a sphere, and that ships sailing straight westward would arrive on the eastern shores of India.

In support of this view they pointed to the unknown plants and the pieces of wood marked with strange letters and figures that from time to time were washed up on the shores of western Europe.

Among those who strongly held this view was a Genoese shipmaster named Christopher Columbus. He had also heard, in all probability, of the voyages of the Northmen to a far-off land in the West several centuries before this, and he was determined to put his theory to the proof. To that end he looked about for a patron who would provide him with ships and men for the purpose. He went first to the king of Portugal, because he knew that the Portuguese were at this time the most enterprising, venturesome sailors in the world.

But the king of Portugal was at that time busy fitting out expeditions to sail around Africa to India, so he refused to give Columbus any support. Nothing daunted, Columbus sent letters to Henry VII of England, asking that king for aid. But the letters sent by Columbus never reached the king. Columbus then applied to a powerful duke in Spain, who sent him to the good Queen Isabella of Castile. She received him with favor, but her counsellors advised her not to give money to him.

Disappointed, but not discouraged, Columbus tried again and again to get what he wanted. At length, after seven weary years, Queen Isabella agreed to fit out an expedition at her own expense. Columbus

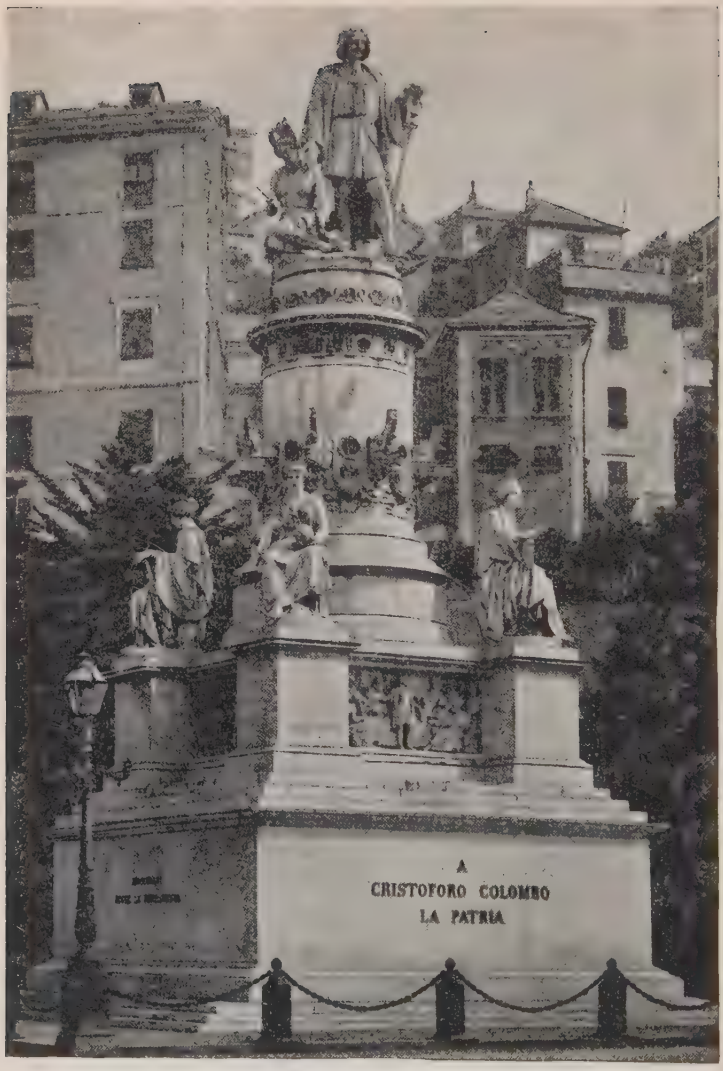
was made an admiral, and was promised a reward if he were successful in finding any new lands.

On August 3, 1492, the brave seaman set sail with three ships and a company of a hundred twenty men. They first touched at the Canary Islands, and then sailed away westward over the boundless blue ocean. Day after day passed, week after week, and nothing was seen but sea and sky. The men began to feel uneasy and to look with distrust on the eager commander who had made them such fine promises of wealth in a new land.

Two months passed, and still no land had appeared. Columbus cheered his men with all the persuasive words he could use. At length, though, their patience gave way, so they threatened to throw him overboard and steer for home. "Are there no graves in Spain," they asked, "that you should bring us here to perish?"

The *Santa Maria*, one of the ships of Columbus

The heart of the brave mariner was heavy as he said to



STATUE OF COLUMBUS AT GENOA, ITALY

Kneeling at the feet of the great sailor is a figure which represents America.

his dissatisfied men: "Wait but three days. If in three days land does not appear, then will I myself put my ship about and return."

Now Columbus and his men looked out still more eagerly for signs of land. To their great joy, land birds came flying about the ships, and land plants were seen floating upon the sea.

At length a branch of a tree bearing red berries was caught up on a hook by one of the seamen. Fear gave way to hope, despair to eager expectancy, and the crews of all three ships raised a mighty cheer when, on October twelfth, a dim line of yellow sand was seen far off on the horizon.

It was land at last. They had reached an island, one of the group that is now called the Bahamas. It was not India, as Columbus had expected. A whole great continent and another ocean lay between the Atlantic and India.

The common belief that there was land to the west was proved correct, however, and Columbus was the first man from the Old World who is actually known to have set foot on the soil of the New World, now called *America*.

When Columbus returned to Spain the next year, he was received with the highest honors. Now that he was successful, men of all ranks were eager to examine the strange things he had brought back, to hear his wonderful stories, and to share in the wealth of which he told them.

The house where Columbus died at Valladolid, Spain

Columbus made three more voyages, in which he discovered more islands, and the mainland of South America. But his later years were disturbed by illness, failures, and vexations of all kinds.

The Spaniards were jealous of the glory and honor which a foreigner had won, forgetting how hard he worked to earn them. Enemies spoke evil of him at court, his companions opposed and thwarted him at sea and tried to take his honors for themselves.

Once he was sent home to Spain a prisoner in irons, by a governor whom the king had sent out to the newly discovered country. Broken in health,

wounded in spirit, and in deep poverty, the great discoverer died in Spain in 1506.

A New World

The example of Columbus stirred other seamen to undertake daring voyages of discovery. Just at that time there was living at Bristol, England, a Venetian merchant named John Cabot, who had spent a long life in trading with distant countries. He had sailed not only to the countries in the south of Europe and along the shores of the Mediterranean Sea, but he had also ventured as far away as Iceland, the cold island in the far northwest.

In Iceland Cabot heard stories of a land far across the western ocean, which the great-grandfathers of the men of Iceland were said to have visited many years before. Longing to see this land, and hearing of the successful voyage of Columbus, Cabot applied to King Henry VII of England for ships, sailors, and money, just as Columbus had formerly applied to the king of Portugal.

Now, King Henry VII was very fond of money, so he thought that, if there really were a rich land across the sea, he might get part of its wealth for himself. He fitted out some ships and allowed Cabot and his sons to set out on their voyage of discovery. The king made them promise, however, to come back to Bristol, and to give him a part of whatever they brought with them.

A memorial at St. John's, Newfoundland, built in honor of John Cabot

Cabot sailed away to the northwest, early in the year 1497, and, after a long and dangerous voyage, reached the shores of the land now called Labrador. Thus Cabot was the first man from the Old World whom we know for certain to have landed on the mainland of North America.

He continued his voyage, and after discovering a region which he called Newfoundland, he returned to England. After the death of John Cabot, his son, Sebastian, made several other voyages to America, and became a trusted servant of the English government.

It seems a little strange that the newly discovered western continent was not named after Columbus or Cabot. It got its name *America* from a merchant of Florence named Amerigo Vespucci, who hastened to follow the example of Columbus.

Between 1497 and 1504 Vespucci made four voyages, first in the employ of Spain and then in that of Portugal. He discovered enough of the coast line of the southern continent to show that it was a new

world, never before heard of in Europe, and for this reason the geographers honored him by calling that region "The land of Amerigo," or "America." Thus, this name was at first given only to what we call South America. The northern continent was long supposed to be Asia, but as its true nature was revealed by later exploration, the name *America* came to be applied to it as well.

No one man really deserves the title "Discoverer of America." That honor must be shared by several. Columbus rightly holds the chief fame because he had the courage to lead the way. Mention must be made of two more great names in the history of this event. It was the Spaniard, Balboa, who, by crossing the Isthmus of Panama in 1513, first discovered that another great ocean lay beyond the lands just found by Europeans. It was the Portuguese, Magellan, in the service of Spain, who, passing through the strait that bears his name, sailed across the ocean seen by Balboa and so completed Columbus' experiment of reaching Asia by sailing westward. Magellan died in the Philippine Islands,

Amerigo Vespucci

Fernando Magellan

but one of his ships continued the westward voyage and reached Spain in the year 1522, after having sailed around the globe.

A little thought will show how important the discovery of America was. Men had learned, for the first time, that there was in the West an immense continent hitherto unknown to them, very thinly peopled, rich in gold and minerals, and in everything needed to support life and make it pleasant.

It was a land open to all comers, and so large that there was room for everybody. Men who found life hard and dull at home in Europe, could find in the new land plenty to interest them and to employ their best powers.

The Spaniards soon made settlements in America, and for years they drew from those settlements such vast treasures that Spain became the richest and most powerful country in Europe.

It is not strange that, while such startling facts were being brought to light about the size and nature

of the earth and seas, some men should have begun to examine more closely the heavenly bodies. Another remarkable event of the age was the suggestion that not the earth but the sun was the center of the universe, and that the earth and other similar bodies revolve about the sun. That suggestion was made by a Polish astronomer, Copernicus, after careful study. The work of later astronomers was to prove that the theory of Copernicus was correct. Other scientific discoveries followed; those have kept increasing down to our own day. To study nature and learn all of her secrets has been the leading characteristic of modern times. The result is seen in the vast number of facts that man has collected regarding the nature of his own body and the forces of earth, air, and water that surround him.

The immediate effect of all these discoveries was to enlarge the minds of thinking people. It produced a spirit of unrest, a desire for adventure, a new outlook on life. The time was at hand for important changes in men's ideas regarding religion and the Church.

Nikolaus Copernicus

CHAPTER II

THE REFORMATION

The Need for Reform

As we look about us today we see many different religious bodies, or churches, each with a different name, but all trying to teach the message of Jesus Christ to mankind. There are Catholics, Lutherans, Presbyterians, Methodists, Baptists, and other denominations, all calling themselves churches of Christ. The explanation of this division among Christians is found in the great movement commonly called the *Reformation,* which took place four hundred years ago. Many prefer to call that movement the "Protestant Revolt," since it resulted in the setting up of the so-called "Protestant" churches apart from the Catholic Church.

To understand what took place at that time we must remember that by the year 1500 the Christian church had grown to be a political as well as a religious body. Its political power had been built up so as to enable it to do its religious work, for in the lawless *Dark Ages,* when feudalism was the only government, the Church was obliged to construct laws and defenses of its own. It became the owner of enormous amounts of land and buildings.

The clergy lived on the income of those properties and the people on those lands were subject to the Church as their landlord. A system of church courts also grew up. Into those courts were drawn not only all cases affecting clergymen, but all cases having any connection with religion. So far as possible the Church tried to keep itself free of all lay rulers, such as kings and feudal lords. Because it considered itself the guardian of men's spiritual welfare, it claimed superiority over those rulers.

Since the higher clergy were better educated and wiser in counsel than the rude feudal barons, the kings had always called upon them to act as ministers of state. While this custom helped the kings to

Dignitaries of the Roman Catholic Church
From left to right these are: (1) A bishop. (2) A priest. (3) A deacon. (4) An abbot.

govern better, it unfortunately also caused the bishops to devote too much of their time to worldly affairs. From that the Church suffered. With its broad lands, its courts, its body of princely officials with the Pope at their head, the Church had come to be an imperial organization, like the old Roman Empire. It extended throughout all the kingdoms and lordships of Europe. It took part in their government. It stoutly resisted any attempt of kings, princes, or lords to intrude upon its own privileges.

But times had changed. The new national kingdoms of the Renaissance were strong enough to defy the political power of the Church. The kings had crushed the power of the feudal lords and were able to keep order and administer justice equally among all classes of subjects. Moreover, the new national spirit made the common people intensely loyal to their king, as head of the nation and defender of its liberties. They would stand by him against any outside authority that in any way threatened their national independence. Even the proud noblemen, the former feudal lords, would stand with the king in attacking the political privileges of the Church, for they were jealous of the high clergy in political office, and they coveted the wealth of the Church. The Church was the only hindrance which kept the state from being completely united under its national ruler.

Not only was the independence of the Church

offensive to the kings in their appetite for absolute power, but the peoples also were beginning to feel hostile toward the Pope and higher clergy. Especially was this true among the nations of northern Europe. Of money paid to the Church by these peoples, a large part was never used in their own countries but was taken to Rome to meet the expenses of the Pope's court. The Pope constantly appointed to valuable church offices in those countries Italian priests who did not go there to reside, but merely enjoyed the income. Add to all this the fact that the popes of that time were men of very worldly character, that they sold church offices for money, that they favored relatives in appointments to offices, and we can understand why it was easy to weaken the loyalty of the northern nations to the Church as it then existed.

Another thing that aroused much criticism, especially among educated men, was the way in which the people worshipped. A wonderful variety of customs in religious services had grown up since the days of Christ and the apostles. Those religious customs the worshippers had learned to cherish. The Church had allowed these customs to develop, since they provided an easy means of keeping alive the interest of the common people in religious matters. To many persons, however, the picturesque ceremonies appeared trivial, foolish, and barbaric, more likely to destroy than to build up a true under-

standing of the faith among the simple-minded folk.

At the beginning of the sixteenth century a reformation of the church was demanded by nearly all Christian scholars and statesmen, yet how or where it should commence was not an easy matter to decide. While the learned talked and wrote about it, there was danger that, with all the stirring of new ideas then going on, the new sense of a larger world, the spirit of adventure, the impulse of nationalism, the ambition of kings, the greed of noblemen, the discontent of wealthy burghers, the misery of downtrodden peasants, and the worldliness of the clergy, revolt might break out at any moment and shatter the religious unity of Europe.

This was exactly what came to pass.

Martin Luther and the Protestant Revolt

In a village of north Germany Martin Luther was born in a peasant's cottage in 1483. His father, Hans, was a miner, hard-working, thrifty, and pious. Hans wanted to make his boy a lawyer, and sent him early to the village school.

Luther went to school at Eisenach. His teacher did not spare the rod, and perhaps it was the memory of what he suffered at school that made Martin Luther afterwards so gentle to children. "I was myself flogged," he says, "fifteen times in one forenoon over the conjugation of a verb."

For all that, young Martin got on well. He was

sent later to a neighboring town, where he was admitted as a "poor scholar." As he had a good ear for music and a fine voice, he was allowed to make money by singing ballads in the streets from door to door. A good lady of the town, struck by his face and manner, took the lad into her house and became his friend.

Three years later Martin became a student at the University, and in 1505 took his degree. "What a moment of majesty and splendor was that," he writes, "when on taking the degree of Master, torches were carried before me and honors were paid to me. I think that no worldly joy can equal it."

Worldly joy, however, was not the aim of Martin Luther. To the surprise of his father and his friends, he suddenly became a monk. Whole nights he spent kneeling on the stone floor of his cell. When plague broke out in the city, he alone of the brethren stayed at his post, helping the sick when they had no other helper.

Martin Luther

In 1508 Luther was removed to Wittenberg, a small university town on the

Pope Leo X and Two Cardinals
Leo X was Pope at the outbreak of the Protestant revolt.

river Elbe, in north Germany, where his preaching drew crowds to the university church. Later he was sent on business to Rome, trudging barefoot and penniless, but glad at the thought of seeing the holy city. A rude awakening was in store for him. For even Rome, the holy city, was full of wickedness, and the best men of the Church cried out in vain for reform.

Sad at heart, Luther returned to Wittenberg, where he now became a professor in the university. Students flocked to his lectures. "This monk is a marvelous fellow," said one. "He has strange eyes, and will give the learned men trouble by and by."

This forecast came true before many years had passed. The trouble arose over the granting of what were called *indulgences*. To understand what this means we must remember that on every sin the Church laid a fitting penance; from this penance the Pope now promised to excuse all who would offer

instead a gift of money to be used for the rebuilding of the Church of St. Peter at Rome.

Such was the idea of the indulgence in the minds of the learned — release not from the guilt of sin, or its punishment hereafter, but from the penance which the Church imposed. Some of those who were collecting the money, however, took no pains to make the people understand the meaning of the indulgence, so long as the money was paid; and so to the simple it looked as if they could buy forgiveness of sin. It grieved Luther that these poor people should think they could buy pardon with money and without repentance and a change of heart.

To combat this error, Luther wrote a statement of what he held to be the true view of the case, and this statement he nailed to the door of his church in Wittenberg. It was eagerly read, and copies of it were printed and scattered through Germany. Thus began a long and hard struggle over religious matters.

Luther still was, and wished to remain, a faithful son of the Church of Rome. But this famous document of his, with its many arguments, did not agree in all points with the teaching of the Church. So he was summoned to debate the matter in public. When told he must give up the opinions which the Church condemned, he replied that he would do so willingly, but only if the opinions were shown to be wrong. So the quarrel grew greater instead of less.

Emperor Charles V

As the debate went on, Luther found that he differed from the teaching of the Church on many other questions besides that of indulgences. But he went forward without fear. "To clear the air," he said, "thunder and lightning are needed"; and he gave both. In his fiery zeal he did not shrink from using hot and angry words.

At last the Pope issued a proclamation, called a *bull,* condemning the teaching of Luther and calling him to withdraw it. Luther was not daunted. In solemn procession, he led the students and doctors of the university outside the gates of Wittenberg, and there on the banks of the Elbe, amid the cheers of the crowd, he burned the Pope's proclamation.

In 1521, the young emperor, Charles V, held a *diet,* or council, at Worms, a city on the Rhine, and sent a messenger to Wittenberg summoning Luther to appear before him. Should he go? A promise was given that no harm would befall him; but a promise was a weak defense against treacherous foes. To Worms Luther went, however, and appeared before the emperor.

"There on the raised dais," writes one of Luther's admirers, "sat the sovereign of half the world. There on either side of him stood the ministers of state, the princes of the empire, gathered together to hear and judge the son of a poor miner, who had made the world ring with his name."

The question was put to him: Will you take back your opinions? Luther was unafraid. His answer was plain and fearless:

"I may not and will not take back my opinions, because to act against conscience is unholy and unsafe.

Luther's Study in the Wartburg

It was here that Luther made his translation of the Bible into German and spent most of his time during his seclusion after the Diet of Worms.

German peasants at the time of the uprising

So help me, God! Amen."

So Luther was condemned. Still, the emperor had given his promise that Luther might come to Worms and return in safety. He set out, therefore, on his way back to Wittenberg. But he had not gone far when he was surrounded by armed horsemen who carried him off to a lonely castle. These were really friends in disguise, who took this way of hiding Luther from his enemies. Here in the Wartburg, a castle near Eisenach, under the name of "Squire George," Luther spent a year translating the Bible into German, and helping the cause he had at heart.

"Luther's voice," it has been said, "awoke echoes he never dreamed of." From his quiet retreat he was called back to still disorders that had broken out in Germany. For, in spite of Luther's counsel, the peasants, who had long been in a state of unrest, were stirred by the new teaching to rebel against their lords. Dark days followed, when Luther often had to rebuke lawless deeds done in the name of the new faith. Yet amid strife and disorder the foundations of the new Lutheran Church were laid. Luther lived for twenty-five years after being condemned by Emperor and Pope, and when he died his work went on.

The English Reformation

While the outcome of Luther's revolt in Germany remained in doubt, another great nation broke away from the control of the church of Rome.

The English were now more firmly united as a nation than any other people of Europe, and their king, Henry VIII, was a particularly masterful monarch. In his youth he had been compelled by his father to marry a Spanish princess, Catherine of Aragon, the daughter of Ferdinand and Isabella. She had been the wife of Henry's older brother, who had died, and it had required special permission from the Pope to allow marriage with a brother's widow because that was forbidden by the laws of the Church.

Henry VIII
King of England

For a number of years the greatest man in England, after the king, was Thomas Wolsey, the king's friend and adviser. When Henry VIII became king, he made Wolsey his chief minister. He gave him the bishropic of Lincoln, and only a few months later made

Hampton Court Palace

A handsome house belonging to Cardinal Wolsey. Because of its splendor, this house was made a royal palace after Wolsey's death.

him Archbishop of York. In the very next year Wolsey was made a cardinal by the Pope, and soon he became not only the Pope's *legate,* or special agent, in England, but also *chancellor,* or chief secretary, to King Henry VIII himself.

He now lived in great splendor. Some of his houses, such as Hampton Court, were so fine that after his death they were made royal palaces. He kept an enormous household, and earned the bitter enmity of the nobles by the display of his wealth, and by the favors he enjoyed with the king. They

hated the butcher's cur, as they called him.

As King Henry VIII grew older, he became a selfish and cruel tyrant, and when Wolsey at last failed to carry out his wishes, he treated the great man with base ingratitude. The story of Wolsey's fall is a sad one.

Henry had fallen in love with a lady of the court named Anne Boleyn, who wished the king to marry her and make her queen. Anne was young and pretty and gay, and the king wanted to get rid of his quiet, serious queen, Catherine.

So he began to pretend that he had done wrong in marrying his brother's widow, even though the Pope, as head of the Church, had given him leave to do so. He wanted the Pope to say now that the marriage had been wrong, and to allow him to divorce Catherine and marry Anne. And he expected Wolsey to arrange the matter.

But the Pope saw that Henry's wishes were wrong. Even if they had been right, it would have been impossible for the Pope to enable Henry to attain them. He was a prisoner, for Rome was in the hands of the troops of the Emperor Charles V. Catherine was the aunt of Charles, and the Pope dared not offend him.

However, he sent an Italian cardinal to England to join Wolsey in hearing both sides of the matter. But he did not intend for them to decide the question, and he wished to put off deciding it himself.

An English nobleman of the time of Henry VIII

The two cardinals at first tried to induce King Henry to change his mind. When they found this impossible, they tried to persuade Catherine, the queen, to agree to leave her husband. But she would not do so, knowing that she had right on her side.

When the cardinals at last began to hear the case in court, the Italian cardinal did his utmost to delay coming to a decision. Henry blamed Wolsey for the delay, and began to show his anger against him, though Wolsey was really doing his very best for his master.

A month passed, and when Henry came into court expecting judgment to be declared, the Italian cardinal rose and put off the matter for two months. The king was terribly angry, and so were his nobles. The Duke of Suffolk slapped a table and cried, "It was never merry in England whilst we had cardinals among us."

Wolsey turned upon him with scorn, for he had befriended the duke in many ways: "Sir," he said, "of all men within this realm you have least cause to dispraise or be offended at cardinals; for if I,

a simple cardinal, had not been, you should have had at this present no head upon your shoulders."

Though Wolsey spoke so boldly in the presence of the king, he knew that he was a ruined man. Now that the king was displeased with him, his many enemies began to work for their revenge.

He was accused of acting as legate of the Pope in England, contrary to a law passed in the reign of Edward III. Wolsey had no defence; for though he had done this at the wish of the king, yet, when the king ceased to support him, he could say nothing for himself.

Wolsey was ordered to give up the Great Seal, which he held as chancellor of the realm, and to retire to his house at Esher.

Meanwhile his enemies were still trying to ruin him utterly. It was discovered that he wrote letters to servants of the French king and of the Emperor Charles, and Henry ordered him to be brought to London to be tried for treason.

Wolsey was sitting quietly in his room when the Earl of Northumberland entered. He welcomed his visitor with a smile; but the earl, trembling, laid his hand upon his arm, and said to him, with a very faint and soft voice: "My lord, I arrest you of high treason."

Wolsey was speechless with astonishment. This fresh act of cruel injustice broke his bold spirit, and when he set out for London he looked a worn-out

old man. His servants wept at parting from him; a crowd of country people met him at the gate and cried: "God save your Grace! The foul evil take all them that have thus taken you from us. We pray God that a very vengeance may light on them."

Late on a Saturday night he reached Leicester Abbey, so weak and ill that he had to be carried into it from his mule. "Father abbot," he said, "I am come hither to leave my bones among you." For two days he lay there dying; then, at eight o'clock on the Tuesday morning, November 27, 1530, the great man passed away.

In his last hours he sadly regretted that he had given so much time to state matters, and so little to his duty as a clergyman. "If I had served God so diligently as I have done the king," he said, "He would not have given me over in my grey hairs."

When Henry found that the Pope would not release him from his marriage with Catherine, he decided to get a release by renouncing the authority of the Pope. He willfully made use of his great power to compel the English clergy to recognize him as supreme head of the church as well as of the state in England. Thereafter in all matters affecting the governing of the church in England no court or council had power greater than that of the king. No more were moneys or appeals to be taken from England to Rome.

Few of the clergy ventured to resist Henry's

course. Those who did he promptly put to death. In fact, he was greatly aided by the advice of reformers among the English clergy. Among those were Thomas Cranmer and many others who already had come to believe that the church would do better work in England as an independent national church than under the headship of Rome. The king made Cranmer archbishop of Canterbury, and the question of the marriage came up for final decision in his court. There it was found to have been unlawful. A week later Henry's new queen, Anne Boleyn, was crowned by the archbishop, while the Pope, at about the same time pronounced judgment in favor of Catherine.

Parliament quite readily followed the king's request to pass acts deemed necessary to cut off all power of the Pope over the church in England. The noble and middle-class members of Parliament were eager to diminish papal interference in English affairs and to get at the wealth of the Church. Before long they passed acts to abolish all monasteries. The king closed up these ancient homes of the monks and nuns, took their lands and treasures, and turned the inmates out to find other homes. The wealth thus gained was used partly in founding schools and new bishoprics. Most of it, however, went to the king and the noblemen. The change was somewhat too sudden. The common people had depended upon the monasteries for the care of the poor and the sick; now they were stunned at losing

Fountains Abbey: One of the monasteries destroyed by Henry VIII during the period of the English Reformation

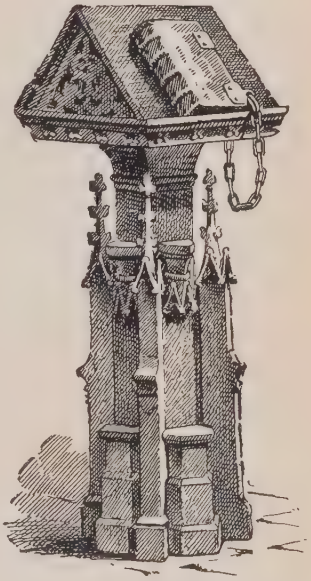
their old protectors. There was rebellion in the north of England, which, although soon suppressed, so alarmed the king that he realized his mistake and from that time on stopped making important changes in religious matters.

Beyond denying that the Pope was necessary to the church, Henry VIII made little change in the religious life of England. He claimed that one could be a good Catholic Christian without recognizing the

KING HENRY VIII AND CARDINAL WOLSEY *Sir John Gilbert, R.A*

Pope as head of the church. He declared that he was not a Protestant. He did not accept the doctrines of Luther. Some of his advisers, however, like Cranmer, hoped to see reforms made in the services of the church. A few new customs were introduced, for instance, the publication of an English translation of the Bible which would enable all who could read to study the word of God for themselves. This was what advanced reformers everywhere were demanding. Henry also had holy relics removed and shrines torn down. From the rich treasures of the shrines he gained additional wealth. He also forbade the people to go on pilgrimages.

In the reign of Henry's son, Edward VI, reform in the church services went on very rapidly. Radical Protestants were allowed to preach throughout the land. As a result there was more tearing down of images and ornaments in church buildings, and many old customs of worship were prohibited. The whole of the church



A Chained Bible

Before Bibles had become common, due to the invention of printing, those belonging to churches were often kept chained to the pulpit.

service was translated into English, under the direction of Archbishop Cranmer. The service then appeared as the beautifully worded "The Book of Common Prayer."

King Edward's School at Stratford-on-Avon

This school, built at Stratford-on-Avon during the reign of Edward VI, gives a good idea of the simple style of architecture in use at that time.

Edward VI was succeeded by the Princess Mary, daughter of Henry VIII's first wife, the Spanish Catherine of Aragon. Mary was, of course, a devoted Catholic. The Church of England was reunited with Rome, and the old services restored. Protestant preachers were driven into exile, and Cranmer, with other reforming English clergymen, was burned at

the stake. But Queen Mary's policy failed. The martyrdom of its leaders strengthened the national church party instead of destroying it. The people did not like their queen's marriage with Philip II, king of Spain, son of the Emperor Charles V. They preferred the policy of national independence which Henry VIII and Edward VI had followed.

It remained for Queen Elizabeth, the daughter of Henry VIII and Anne Boleyn, to bring about a permanent solution of the English church question. She revived her father's policy and restored practically all the reforms made under Edward VI. Her object was, while cleansing the English church of the worst abuses which the Protestants had attacked and making it independent of Rome and all other foreign powers, to preserve all that was truly "Catholic" in form and doctrine and so unite Catholic and Protestant reformers. The church was to be governed as of old by bishops, and the worship was still about the altar, although in the language of the people instead of in Latin. During her long reign (1558-1603) the great majority of Englishmen gradually came to accept this settlement.

Queen of England
Mary Tudor

LONGLEAT HOUSE AT WILTSHIRE, ENGLAND

This handsome palace is only one of many such structures erected during the reign of Queen Elizabeth.

Since Elizabeth's day it has been customary to call the church in England, thus reformed on a national basis, the "Anglican," or the "Episcopal" Church.

John Calvin

Within the space of little more than ten years, two great bodies of Christian worshippers had fallen away from the Roman Catholic Church. These two movements were entirely independent of each other, but both arose from common causes already explained. A third revolutionary religious movement, destined to have effects as far reaching as the other two, was meanwhile beginning in Switzerland.

Even earlier than Luther's revolt, the Swiss preacher, Ulrich Zwingli, had denounced the Catholic system in his country. The result was that more than half the people of Switzerland became Protestants. Besides, several cities of southern Germany, among them Strasbourg, were converted to this teaching. Luther and Zwingli were friends. They met and talked over their religious views, but found they could not exactly agree on all points, so their churches did not unite.

This fact shows in a striking way the character of Protestantism. It puts each man's personal religious conviction above the authority of any church. To the mind of a Catholic there could be but one true church, and all Christians must reverently conform to its teaching; but the Protestants, having denied this idea of authority in the Church, were unable to

unite as one religious body. From that day to this they have kept on breaking up into separate sects.

In Switzerland the Protestants and Catholics soon fell to fighting, and Zwingli was killed in battle. By a treaty signed soon after that, it was agreed to let each Swiss *canton,* or township, decide for itself which form of religion it would maintain.

At the extreme western edge of Switzerland, close to the French border, was the beautiful city of Geneva. The citizens of Geneva, aided by neighboring towns, overthrew their duke and their Roman Catholic bishop, and set up a little republic. They voted to become Protestant and invited in Protestant ministers to help them rule their city. The strict laws advised by these ministers for the sake of public decency and order were disliked by a large number of pleasure-loving persons, who began to make trouble. The citizens of the republic were divided into factions, and there was grave danger that disorder and vice would destroy both the new form of government and the new form of religion.

Chief among the ministers was William Farel, a bold, stern man, who did not intend to let the " free livers " get the upper hand. He was striving hard to check their growing influence when he heard that a famous Protestant scholar and preacher was stopping over night at the inn. This man, whom Farel now hastened to see, was John Calvin.

Calvin was a Frenchman who had been trained to

become a lawyer. He was so sober and serious in bearing that his schoolmates had nicknamed him "the accusative case." Love of study inclined him to become a scholar in the new learning of the Renaissance, and he devoted much time to the text of the Bible. Suddenly he felt a call to give his life to religious teaching. He became a Protestant. The king of France would allow no Protestants at Paris, so Calvin went into exile at Basel, a city on the border between France and Switzerland. Here, when only twenty-six years of age, Calvin wrote the great book which established his reputation as the most learned leader of the Protestant Reformation. It was a careful explanation of the Protestant view of Christianity, and it furnished a clearly outlined argument with which Protestants could contend against their opponents and convince their disciples.

Some Leaders of the Protestant Revolt
From left to right these are: (1) John Knox. (2) Ulrich Zwingli. (3) John Calvin.

By nature a somewhat cold and severe man, and by training a lawyer, Calvin's teaching was very strict and systematic. He was a more radical reformer than Luther, and would have nothing in the church save that which could be approved from texts in the Bible. He wanted simple forms of worship, he would have no ornaments in church buildings, and he demanded a strict government by ministers and elders chosen by the people of each congregation.

Such was the man whom Farel found at the inn at Geneva, and whom he called to assist in saving the gay and brilliant city of Geneva from the rule of evil men. Calvin was a shy person, devoted to studious quiet, so he promptly refused to be dragged into this tumult. Then Farel, raising his great roaring voice in menacing tones, told Calvin that if he would not join in this work the curse of God would light upon him. Calvin was struck with terror, as though he had actually heard God's own voice. Unable longer to refuse, he agreed to remain in Geneva.

Throughout the remainder of his life, Calvin, at the head of a council of ministers and "lay elders," that is, members of the church who were selected for their uprightness and strictness of view, ruled the moral and religious life of Geneva as nearly as possible according to his peculiar ideas. He set up a model of what he believed a well-ordered Christian state should be. Under his direction the laws passed and enforced by the city magistrates were very

severe. Heavy penalties were fixed for dancing, card-playing, ninepins, and other amusements. Death by fire was the punishment for heresy, that is, denial of the religious faith upheld by the city government. A child was beheaded for striking its father and mother. The jails at Geneva were kept filled. Yet all this was done with the pure and honest purpose of establishing upon earth the rule of God, as those stern preachers of the new faith understood it.

Calvin's fame as a religious teacher drew many foreigners to Geneva. From France, England, Scotland, the Netherlands, Germany, and other lands came earnest students who later introduced the Genevan system into their own countries. From those countries colonists bore it to North America, so that the ideas of John Calvin finally had a most important influence in shaping the life of the people in America.

The Catholic Reformation

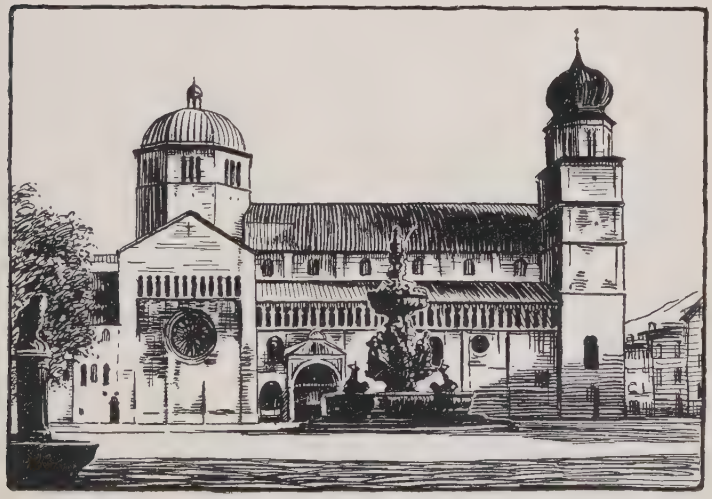
From the homes of its two greatest teachers, Luther at Wittenberg, Calvin at Geneva, the Protestant religion spread rapidly in all directions. Five other peoples besides those we have mentioned accepted it as their national form of religion. Among three of these, the Danes, Norwegians, and Swedes, Lutheranism was established as the religious system of the state, mainly because their kings found that it would strengthen the monarchy. On the other hand,

in Scotland it was the nobility, eager to seize the wealth of the church, and the people, led by a famous preacher, John Knox, who forced their queen to permit the establishment of Calvinism as the state religion under the name of the "Presbyterian Church." Calvinism also spread into Holland where it became the state religion of the Dutch after they had gained their independence from Spain.

In some countries, as in France, Poland, and Hungary, Protestantism became the religion of large numbers but not of a majority of the people. In other countries it made very little impression. The Italians were naturally loyal to the Roman Catholic Church because the seat of its government was at Rome, and because so many Italians held offices in the Church. In Spain, Portugal, and Austria the peoples were intensely loyal to the Catholic Church because, for centuries, they had been fighting the Mohammedans in its defense. Besides, the kings of those countries, and of France also, had made agreements with the Pope by which they enjoyed special privileges in their relations with the Church. Consequently they regarded an alliance with the Church favorable to their position as monarchs.

In view of the rapidly spreading Protestant revolt the Church was compelled to take measures for defending itself against further loss, and for restoring, if possible, the unity of Christendom. Care was now taken to introduce only men of good character and

learning into church offices, from the office of Pope down. To discuss reforms, a council of clergymen from all Europe was held at Trent, a city on the frontier between the German and Italian peoples. The Protestants were invited, but did not attend, so the Catholics made no attempt to compromise with them. Instead, there was a vigorous and definite reaffirmation of the main points of Catholic doctrine and worship. The council passed decrees for the removal of such abuses as had weakened the Church and exposed it to the attack of the Protestant reformers. The effect of this great reforming council of Trent was to tighten up the government of the



The Cathedral at Trent
Some meetings of the Council of Trent were held in this building.

Church, to state its laws more clearly, and to enforce them more strictly than before. It failed to reunite the Christian nations, but it made the Roman Catholic Church a more firmly united body.

An equally important feature of the Catholic Reformation was the founding of a new religious order which was to do wonderful work for the Church.

While Luther stood before the emperor at the Diet of Worms in 1521, a young Spanish knight was fighting on the walls of an old city in Navarre. The French had crossed the Pyrenees and were laying siege to the city, which held out bravely for the emperor till it was overcome. In the last assault the young knight was wounded by a cannon ball which shattered one of his legs.

Ignatius, for such was his name, was kindly treated by the French, who had him carefully conveyed to his father's castle of Loyola. The one hope of the young knight was to be well again and able to fight. As a boy he had served as a page at the brilliant court of Ferdinand and Isabella, and all his daydreams were of the holy war against the Moors. He loved to read the romances of chivalry, so popular in his day, and as he read such stories he longed to engage in such adventures as the tales described.

The doctors who attended him said that the bone would have to be broken again if the wounded leg was to grow straight. Ignatius bore painful opera-

tion with no sign of suffering except a clenched fist. But weary months followed, during which he lay on a bed of fever. When at last he was able to rise, it was with one leg so shrunk that he could no longer ride to battle.

These months, however, had made a deep change in the character of Ignatius Loyola. He had been reading of the saints and heroes of the Church, and it was to its service that he now gave himself. He would become a knight of Christ. The plan that he formed for the saving of the Church was a soldier's plan. For in spite of his lameness, he was a soldier still. With broad brow, and small, piercing eyes deep set in his head, he was a man to be reckoned with.

First he set about to prepare himself for his new work. He gave himself to a life of prayer and fasting, dwelling alone in a cave. When he mingled with the world, it was to do the humblest services, tending the sick and wretched. Then he went on a pilgrimage, going on foot to Venice, and thence to Jerusalem.

Ignatius Loyola

His travels showed him how little he knew of the world of men which he wished to win for the Church, so when he returned he set himself to learn. Though he was thirty-three years of age, he began at the beginning: Going to school, passing later to the universities of Spain, and at last going to Paris. Here he fell in with some young men of like mind with himself, and laid before them his plan.

In 1540 the Pope gave this plan his approval. A new religious order was formed, called the *Society of Jesus.* Its members, the Jesuits, bound themselves to go as missionaries to any country which the Pope might choose. Like soldiers, their whole duty was to obey, and they were ruled by a general, Ignatius Loyola. Yet it was not enough to obey in outward things; they were trained also in the *Spiritual Exercises,* the great book which Ignatius wrote for their guidance.

The Jesuits stood ready to serve the Church in various ways. They were schoolmasters, preachers, scientists, missionaries, diplomats, writers, judges, ministers of kings. Their skill in educating the young brought them special fame. Their preaching brought back many who had deserted the Catholic faith. It was mainly by their efforts that Poland, Bohemia, and other regions where Protestantism had for a time taken hold were recovered to Catholicism. They went beyond Europe. Heroic missionaries, like Francis Xavier, preached the faith in India, China,

and Japan. Others, like Isaac Jogues, endured horrible sufferings while laboring to convert the heathen savages in the wilderness of North America. The life and customs of the Indians of North and South America have been described for us by these scholarly priests who spread the faith from Canada and California to Brazil. These missions abroad did something to make up for the losses the Church had suffered in northern Europe.

In Europe the Jesuit order grew to great size and became so powerful that it aroused many enemies. The Protestants dreaded it so much that they spread tales to the effect that Jesuits would tell lies or commit crimes to secure advantages for their order or their religion. While these stories were almost wholly untrue, yet, because of their manifold activities, the feeling against Jesuits continued to grow until even Catholic kings began to expel them from their countries, and the Pope at last found it necessary to suppress the order. This was in 1773. In 1814 it was restored again, and is today carrying on its original great work of teaching the Catholic religion to all peoples.

CHAPTER III

WARS OF RELIGION

The German Lutherans

The religious movement called the Reformation brought not peace but a sword to all the nations north of the Alps. Each of the great parties, Catholics and Protestants, tried to establish the supremacy of its views by force of arms. It seems shocking to us today to think that our forefathers should have gone to war for the purpose of determining matters of religious belief, but we must remember that in their day religious and political affairs were more closely intermingled than now. The prevailing idea then was that each nation should profess one religious faith and only one. To be opposed, therefore, to the officially recognized religion of the state to which one belonged was as bad as to be opposed to the state itself. It was the same as treason. Another thing we should remember is that it was easy for interested persons to make religion a cloak for other causes. For example, ambitious noblemen might pretend to defend a certain religious faith as a means of shaking off the power of their king, or of getting hold of church lands. Similarly, a king might pretend to be drawing the sword in defense of his faith, when

his real object in attacking another state was to add its lands to his own or to destroy a commercial rival. These we find to be the conditions underlying most of the so-called wars of religion. Nevertheless, it remains true that those wars really decided, to some extent, which form of religion was to prevail in a given country.

Germany, at the time of Luther's revolt against the Pope, was not subject to a single national king but was divided among many princes, some having territories as large as our states of Massachusetts or Connecticut, while others ruled over lands no broader than the area of our city of Washington. These princes bore various titles, some of them being bishops and abbots who held their lands for the Church. At their head stood the emperor, who was elected by a body composed of a few princes, called *electors.* They usually chose as emperor one of their own number, the archduke of Austria. He had little power over them, however, for all important decisions had to be made in a council, or *diet,* of all the princes, and no one, except the princes themselves, could enforce the laws of the diet within the several states of the empire. (See map, page 268.)

This constitution explains why Luther escaped punishment as a heretic, and why the Lutheran Church could be established in Germany. Nearly all the German princes disliked the Pope's power as it was exercised in their country, and, after the edict

Philipp Melanchthon
Luther's friend and associate, who did much to further the cause of Protestantism

against Luther was passed in the Diet at Worms, none of them would help enforce it. The emperor, Charles V, being also king of Spain, was busy with wars abroad, and consequently neglected affairs in Germany for several years. Each prince settled the matter of church reform for his own state. Those in the North quite largely adopted the Lutheran Church, while the South, excepting many important cities, remained Catholic. Many princes were aroused against Luther by the Peasant Revolt of 1525, for the peasants had sought to unite their rising against the princes with Luther's attack upon the authority of the Church. Thus Germany was divided, and the outcome was doubtful.

About 1530, Charles V returned from his wars, triumphant over France, and determined to put an end to the Lutheran revolt. But he found even the Catholic princes reluctant to assist him for fear it would increase the emperor's political authority. The Lutheran princes had formed a league to defend themselves in case the emperor should attack them. Charles, however, was again occupied with wars

against the French and the Turks, and so could do nothing but parley with the Protestants and allow time to increase their numbers.

At last, in 1546, the year that Luther died, Charles, with Spanish troops which he had brought into Germany, and aided by Duke Maurice of Saxony, who deserted the Protestant camp in expectation of favors for supporting the emperor, attacked and defeated the Protestant League, capturing two of their chief princes. But the fear of an extension of the imperial power in Germany made Charles's triumph a short one. The presence of the Spanish soldiers, and the harsh treatment of the prisoners, caused general resentment. The fickle Maurice of Saxony suddenly changed sides again, and also made alliance with the king of France, who thus aided the Protestants of Germany. Charles V was forced to retreat, and at Augsburg, in the year 1555, he signed a treaty wherein the Lutheran Church was recognized, and the rule adopted that each German prince might decide for himself what form of religion should prevail in his own state. Under this treaty Protestantism became legally and per-

Duke Maurice of Saxony

manently established in about half of the states of Germany, and so the religious war ended there, for the time being.

Medal Commemorating the Peace of Augsburg

The Huguenots

In France, unlike Germany, the chief political power rested with the king. That country was not broken up into smaller states under powerful princes, but there were many restless noblemen who wished to recover the feudal rights they once had enjoyed. Others aimed at controlling the royal council and so ruling the whole state.

Protestantism spread early into France, coming mainly from Geneva. It was introduced by the writings of Calvin and the preaching of his pupils. Not much more than one twelfth of the French nation turned Protestant. Those who did were called *Huguenots,* a word of doubtful origin, but prob-

ably, like that of "Lollards" in England, used as a term of reproach. Many of the greatest nobles in the land accepted the new faith, and at the head of the movement were men of royal birth. The real leader of the Huguenots was the noble Admiral de Coligny.

Just as the famous Englishman, Oliver Cromwell, of whom we shall read later (pages 135-151), was the leader of a reforming party in his own country, so Coligny was the leader of the Protestant reforming party in France. Like Cromwell, Coligny was a reserved, silent man, deeply religious, and devoted to the Protestant cause. Like Cromwell, Coligny also kept his soldiers under strict discipline, and allowed no rioting amongst them. In this way they became an army very unlike the other soldiers of the time. Coligny was loved and honored by his own followers, and trusted even by his enemies. In an age when oaths and vows were but lightly regarded, he never broke faith with friend or foe.

Admiral de Coligny

The Catholic party was headed by the king of France, but here again the real leader was an-

other, the Duke of Guise, an able and ambitious prince, who hoped to make his loyalty to the ancient faith a stepping-stone to the throne itself.

In 1558 King Henry II of France died, leaving three sons, Francis, Charles, and Henry, each of whom in succession came to the throne. All of them were sickly in body and mind, and the government of the kingdom throughout their reigns was largely in the hands of their mother, Catherine de Medici, an Italian princess.

Francis II, who came to the throne in 1558, married Mary Queen of Scots, who, through her mother, was a niece of the Duke of Guise. This noble, therefore, with the queen mother, became the real ruler of France, and he used his power mercilessly against the Protestants. Many were put to death, and many more were banished from the kingdom. Prince Condé was accused of plotting against the king, and was condemned to death. Only the sudden death of the king prevented the sentence being executed.

King Charles IX, who succeeded Francis II, was a mere tool in the hands of his mother, Catherine. She was devoted to maintaining the royal power for her sons, and she feared both religious parties. The persecution of the Protestants became at length so great that they took up arms in self-defense. For over thirty years the struggle went on, with occasional breathing spaces, when both sides grew wearied of fighting.

During these years the center of France, one of the fairest and most fertile districts in the world, was converted into a wilderness, and its soil was drenched with the blood of its noblest citizens. Both sides seemed possessed with a mad lust for blood, and terrible deeds of cruelty, treachery, and savagery marked the progress of the war. One of the Catholic leaders boasted that the march of his army would be known by the bodies of heretics suspended from every tree along his route. One of the Protestant leaders showed himself no less bloodthirsty. Having captured a hundred fifty prisoners, he made them walk the plank from the battlements of his castle into a ditch more than a hundred feet below. Christianity has had, and still has, many curious champions.

On the whole, victory rested with the Catholic party. They were much the more numerous, and their leader, the Duke of Guise, was one of the greatest generals of the day. But while besieging Orleans, a stronghold of the Huguenots, Guise was mur-

Catherine de Medici

Sir Walter Raleigh

dered. For a time thereafter success followed the Huguenot army, but in 1569 a great disaster overtook it at the battle of Jarnac.

The gallant Prince Condé was killed in this fight. Seeing that the day was lost, he put himself at the head of a few followers, and shouting, "See how Louis of Condé enters battle for God and fatherland!" he rushed into the thickest of the fight and was soon cut down. Sir Walter Raleigh and some English soldiers aided the Huguenots in this battle, but managed to win their way through the ranks of the enemy, and so escaped.

For a time it seemed as if the Huguenot cause was doomed, and even the great Coligny talked of giving up the struggle and taking refuge in England. Fresh courage and hope, however, were given them by Jeanne, the heroic queen of Navarre, a small kingdom that lay in the south of France among the Pyrenees Mountains. Queen Jeanne, who was a staunch Protestant, rode into camp with her son Henry on one side, and Condé's son on the other, and there addressed the soldiers with all the zeal of a general. "For this sacred cause," she said, "I am prepared to give my dominions, my treasures, my life, and

my son." Then before the whole army she made young Henry take a solemn oath, " on his honor, soul, and life," never to desert the cause.

This youth of fifteen, who was in the long run to carry his party to victory, had been brought up by his mother with a view to the great part she believed he would be called upon to play in the history of France. From his earliest boyhood he had led the hardy, active life of a mountaineer in the hill country of Navarre, a region to the south of France in a district that includes the foothills of the Pyrenees Mountains. Winter and summer he went about bare-headed and barefooted, sharing in the simple sports and pastimes of his peasant companions. The frank manners and the joyous nature that this open-air life gave him were to make him in after years the most beloved of the French kings.

After another year of war, Charles IX, the reigning king, grew weary of the struggle, and, in spite of protests from the queen mother and the Pope, offered freedom of worship to the Huguenots. As a pledge of good faith he allowed them to garrison with Protestant troops four fortified towns, of which La Rochelle was one.

In the hope of making the peace more lasting, a marriage was arranged between the young Prince Henry of Navarre and Margaret, sister of the king of France. The Huguenots were greatly delighted with the turn of events, and prepared to celebrate

the occasion in a worthy fashion. They flocked to Paris in great numbers, and were received with marked favor by Charles. The gallant bearing of the noble Coligny quite won the heart of the young king. He called him "my father," gave him back all the offices which had been taken from him, and made him his adviser in all affairs of state.

All this time Catherine and the Guises were watching with increasing anger the honors showered on their hated foes. They feared especially the increasing influence of Coligny over the king, and resolved to get rid of him. One day as Coligny was passing down the street, an assassin, believed to have been hired by Catherine, fired upon him, and wounded him severely in the arm. The king was furious when he heard of it, and vowed that he would punish those responsible for the crime, no matter how noble they might be.

The poor king, however, was but a child in the hands of his strong-willed mother. That same night she called Charles to a secret council, and told him of a Huguenot plot to murder himself and his brother and place Henry of Navarre on the throne. The unhappy monarch believed the story, and was easily persuaded that the only course left to him was to massacre all the Protestants in the country.

In the early morning of St. Bartholomew's Day, Sunday, August 24, 1572, the great bell of the city pealed out the signal for the slaughter to begin.

Armed men with white crosses on their caps rushed into the streets, and made for the houses where the Huguenots were known to be. They fell upon them, unarmed and in many cases asleep, and slaughtered men, women, and children without mercy. Coligny and thousands of other Protestants fell in this savage butchery.

Orders had been sent throughout the country for a similar massacre. Many cities followed the example of Paris, so that their streets ran with blood. But in several cities the governors refused to obey the order. The reply of the governor of Bayonne is worth recording. "In this city," he wrote, "there are plenty of good citizens and brave soldiers, but there are no assassins." Altogether over ten thousand persons are said to have perished on this fatal day.

For the moment it seemed that the Protestant cause was doomed, but again Henry of Navarre raised their drooping spirits. He and the young Prince Condé were the only Huguenots of note in Paris who escaped massacre, Charles having given strict orders that they were not to be touched. Henry remained on at court for some time, going to mass with others. But at the first opportunity he made his escape, and hastened to the Huguenot camp at La Rochelle. Here he was received with open arms, and the Huguenots prepared to renew the struggle.

Charles IX died in 1574, two years after the massacre. Remorse for the massacre of St. Bartholomew filled his last days with agony. Asleep and awake he was haunted by the memories of that dreadful night, and in his ears, he said, there rang the shrieks of the women and children he had sent to their doom. Charles IX was succeeded by his brother, Henry III. There were at this time three Henrys in France, each with a strong following. There was Henry of Valois, king of France, a weak and worthless man, who cared more for his own pleasures than for any form of religion; there was Henry of Navarre, the nearest heir to the French throne, and the leader of the Huguenots; and there was Henry of Guise, the hero of the people of Paris, and the champion of the Catholic faith. He was a son of the Duke of Guise who was assassinated at Orleans. He had all the ability and ambition of his father, and was suspected of aiming at the throne.

Henry III soon lost the support of the extreme Catholics by granting certain liberties to the Protestants. The former banded themselves together into the Holy Catholic League, sworn to preserve the ancient faith, and to make no terms or conditions with the Huguenots. Henry of Guise, who was their leader, made a secret treaty with Philip of Spain, who promised to give fifty thousand crowns a month to enable him to carry on the war against Henry of Navarre.

Henry III regarded with growing fear the popularity of the ambitious Duke of Guise. He ordered him to remain at his country seat, and not enter Paris without his consent. But the haughty noble rode into the city with only seven followers. No sooner was his arrival known than the whole of Paris flocked to welcome him. Accompanied by an immense throng, he presented himself before the king in his palace at the Louvre.

Henry III, terrified by the shouts from the mob in favor of Guise and against himself, received him with fair words, and consulted him on affairs of state. Soon afterwards Henry III fled from Paris and took refuge in the royal castle at Blois. Thither he summoned the Duke of Guise on pretense of coming to an understanding with him. Guise, though warned that treachery was intended by the king, boldly entered the castle. At once the king's guards fell upon him and stabbed him to death.

This shameful deed roused the anger of the Catholic League against King Henry III. He had to flee from the royal palace, and to take refuge in the camp of Henry of Navarre. The two Henrys advanced on Paris, the stronghold of the Catholic League. While besieging that city, Henry III was murdered in 1588 by a half-mad monk in revenge for the murder of the Duke of Guise, the champion of the Church. With his death came to an end the House of Valois, which had given kings to France for more than two

Henry IV
King of France

hundred fifty years.

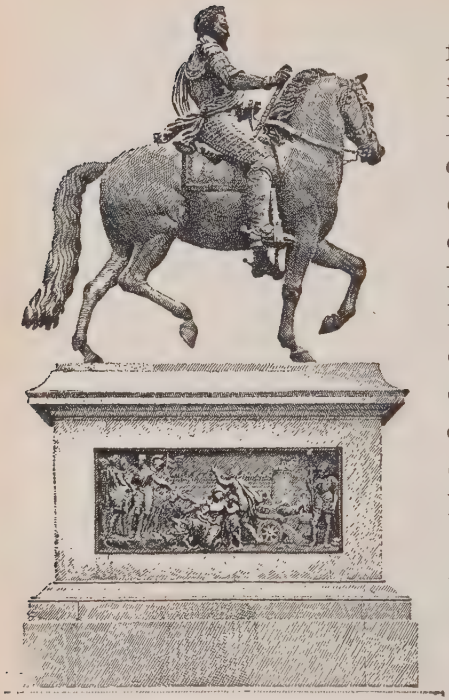
Before dying, Henry III named Henry of Navarre, the first of the House of Bourbon, as his successor. The new king was known as King Henry IV. But Catholic France would have no heretic as king, and the struggle went on more fiercely than before. The Catholic League sought help from Spain, and Henry IV received help from England and the Protestant princes of Germany.

After many battles, in which victory rested now with one side, now with the other, the two armies met at Ivry, near Paris, in 1590. Henry IV was almost at the end of his resources, and he resolved to stake all on one last throw of the dice. Before the battle began he addressed his soldiers, telling them that in this fight he was going to conquer or to die. "Here is your king," he said, "there is the enemy. Should your standards fall, follow my white plumes. You will see them ever in the thickest of the fight." With these words he put on his helmet, made conspicuous by its great white feathers, and gave the signal for battle.

Hurrah! the foes are moving. Hark to the mingled din
Of fife, and steed, and trump, and drum, and roaring culverin.
The fiery duke is charging fast across Saint André's plain,
With all the hireling chivalry of Guelders and Almayne.
Now by the lips of those ye love, fair gentlemen of France,
Charge for the golden lilies—upon them with the lance.
A thousand spurs are striking deep, a thousand spears in rest,
A thousand knights are pressing close behind the snow-white crest;
And in they burst, and on they rushed, while, like a guiding star,
Amidst the thickest carnage blazed the helmet of Navarre.

The Huguenots advanced to the charge singing the battle psalm which has so often heralded victory to the armies of the Reformed Church, *Let God Arise and Let His Enemies Be Scattered.* In this fight the army of the Catholic League was not merely defeated; it was destroyed.

Paris, however, still refused to surrender. The city endured the worst extremes of famine rather than open its gates to a heretic. At last Henry IV saw that there would be no lasting peace in France under a Protestant king, as long as the great majority of the people were Catholics. So, acting upon the advice of his friends, he professed his belief in the Catholic faith in order to bring peace to his distracted country. Paris opened its gates, and Henry IV entered the city amid the cheers of the people.



Statue of Henry IV at Paris

One of Henry's first acts was to issue the Edict of Nantes, which gave complete freedom of worship to everyone in the land. At that time France was the only large state to end the religious conflict by granting equality to both religious parties. Throughout the rest of his reign he sought earnestly to make his kingdom once more a happy and prosperous land. So well did he succeed that in a few years France began to take the place of Spain as the leading nation in Europe, while the king himself became the idol of the people.

Unhappily, the life of King Henry IV was cut short in 1610 by a fanatic, who stabbed him in the streets of Paris. And so the three Henrys who had been such rivals in life came to the same untimely and violent end.

THE ENTRY OF HENRY IV INTO PARIS

Baron Gerard

The Dutch Republic

That part of Europe now called Belgium and Holland was formerly known as the Netherlands or Low Countries. It received this name because a large part of the land is below the level of the sea. In early times the country had been a swamp, buried from time to time beneath the waters of the sea and of the overflowing rivers. But the hardy people who lived there beat back the ocean and bridled the rivers in their beds. This they did by building great dykes of stone and earth all along the coast, and by forming high banks along the sides of the rivers. Then they constructed canals all over the country, into which they drained the waters of the swamps and marshes. The land which was thus won back from the sea was rich and fertile, and gave the people an abundant harvest for all their toil. It was covered with gardens, orchards, and fruitful fields. In Antwerp, Rotterdam, and Amsterdam the country possessed great seaports which were rapidly taking the place of Venice and Genoa as the trading centers of the world.

The country was split up into seventeen provinces, which were more or less independent, although they usually joined together in defense of their common interests. When the Reformation began to spread over Europe, the people in the seven northern provinces adopted the Calvinist type of Protestant religion, and in their worship and church government

Philip II
King of Spain

closely resembled the people of Scotland. The ten southern provinces remained, on the whole, faithful to the old religion of the country.

When Charles V, emperor of Germany, king of Spain and overlord of the Netherlands, gave up all his possessions and became a monk, the title of emperor was bestowed upon his brother, but the kingdom of Spain and the possession of the Netherlands went to his son, Philip II. (See map, page 268.) This king we have already heard of as the one who became the husband of Queen Mary Tudor of England.

No sooner had Philip II become king, than he set up the Inquisition in the Netherlands. The Inquisition was a pitiless court which was given the power to arrest, torture, and burn all suspected Protestants and all who had any dealings with them. In this way Philip roused against him all the northern states. He also offended the people in the south by depriving them of many of their former liberties.

For the first four years of his reign Philip II remained in the Netherlands, determined to stamp out heresy before he left. But he had to depart for

Spain baffled and defeated, finding, like other persecutors, that every victim of his wrath seemed to raise up half a dozen new converts.

He left the government of the provinces to his half sister, Margaret, but soon the whole country was in rebellion. Catholics and Protestants banded themselves together to demand the withdrawal of the Inquisition and freedom of worship for all the people. Margaret refused to give way, and the pent-up anger of the people found vent in terrible riots. They stormed the churches, broke the images, sacked the monasteries, and burned the libraries. The noble cathedral of Antwerp, with its priceless treasures of painting and sculpture, was the greatest sufferer, but everywhere priceless works of art were destroyed that

Antwerp Cathedral

William the Silent

could never be replaced.

Philip was furious when he heard the news. He recalled the regent, Margaret, and sent in her stead the Duke of Alva, the most skillful and the most pitiless of his generals. With him Alva brought an army of thirty thousand picked men, the veterans of a dozen campaigns. "I have tamed men of iron," Alva boasted, " and shall I not overcome these men of butter? " His first step was to set up a sort of court martial, which came to be known as the Council of Blood. During Alva's stay in the country no fewer than eighteen thousand persons were put to death without the slightest pretense of a trial by this cruel court. Thousands of skilled workmen sought refuge from this tyranny in England, and the weaving industry there was greatly benefited by the immigration of large numbers of Flemings, natives of the southern districts of the Netherlands, who were far in advance of all other workmen of their time in the manufacture of fine fabrics.

But just at this moment, when the fortunes of the country were at their lowest, a leader came forward who was destined to break the yoke of Spain and to

set up a new and powerful state in Europe. This was William, Prince of Orange, commonly known as William the Silent. This name gives us an indication of his character. He was reserved, self-contained, patient, and prudent. He was defeated many times, but never lost heart. On all occasions, in victory and in defeat, this great leader bore himself so nobly that he stands out as one of the most heroic figures in the sixteenth century.

William of Orange had been brought up at the court of the Emperor Charles V, with whom he was a great favorite. He was at first a Catholic in religion, but his dislike of the persecutions and the cruelties of the Council of Blood led him to give up that form of religion and to become a Protestant.

He was very unwilling to act against his former friends, but he was still more unwilling to allow the liberties and lives of his countrymen to be trampled under foot by Alva. He wrote Philip of Spain imploring him to stop the massacres and restore the ancient freedom of the country, but all pleas to the Spanish ruler were made in vain.

At last William took the field against the oppressors of his country, and by means of a force raised with the help of Elizabeth of England, the Huguenots of France, and the Protestants of Germany, he gained several small battles. But at last General Alva surprised his forces and cut them to pieces, and William of Orange retired to France to

Type of Spanish soldier who fought against the Dutch

watch events and wait for another chance.

This soon presented itself. Many of William's followers, after the defeat of his army, took to the sea, and began harassing the commerce of the Spaniards. Emboldened by some small successes, they made a sudden descent on the town of Flushing, in the Netherlands, destroyed the Spanish garrison there, and defied all attempts made to dislodge them. This was the signal for a general rising all over the country, and William the Silent hastened from France to head the movement. The history of the next ten years is a record of almost endless battles, sieges, and assaults. Alva won battles and captured towns, but he could not break the spirit of the people. Rebellion was no sooner put down in one city than it broke out in another, and Alva had to begin the work of conquest over again. At last even his iron spirit saw the hopelessness of the struggle, and he begged to be recalled. The "men of butter" proved, after all, stronger than the man of iron.

One of the most famous incidents in the war was the defense of the city of Leyden. Alva's successor believed that if he could capture this town the revolt would be at an end, and so he determined to employ all his forces in the attempt. The Prince of Orange also felt that the fortunes of the country depended on keeping the Spaniards out of Leyden. He wrote the people of the city that the fate of the nation was in their hands, and urged them to hold out to the very last.

For nine months the siege went on. The people endured all the horrors of famine and plague, but surrender they would not. The Prince of Orange made repeated but fruitless attempts to relieve them by land. But he had still one plan in reserve that he was unwilling to use except in the last extremity.

Leyden was six miles from the sea, but the town itself and the land round about were below the level of high tide. William resolved to cut the dykes and let the waters roll in upon the Spaniards, although he knew it meant ruin to the lands and villages between Leyden and the sea. "Better," he said, "a drowned land than a lost land." Through the openings thus made in the dykes, water from the sea poured in, and barges and fishing vessels laden with provisions sailed overland across the flooded fields and meadows into the streets of Leyden.

The Spaniards fought fiercely and bravely as long as they possibly could, and only when the waters

threatened to overwhelm them did they slowly and reluctantly withdraw to the higher ground.

The relief of Leyden was the turning point in the campaign. From this time onward the cause of William the Silent steadily prospered. In 1581 the northern states formed themselves into a republic under the name of "The United Provinces," with William of Orange as Stadtholder or President. The southern states, which comprised the country now called Belgium, fell away from William and made terms with Philip. This was not surprising. The southern states were, in the main, Catholic, the northern, Protestant. The people in the south spoke a dialect of French; those in the north spoke a language somewhat resembling German. Their interests, therefore, were so diverse that it is no wonder they were not able to continue together.

Philip of Spain, unable to overcome his enemy in open fight, set a price of thirty thousand crowns upon the head of William the Silent. Four times attempts on his life were made without success, but the fifth time a fanatic shot him in his own house at Delft. Thus died, in 1584, a ruler who has justly been called the "Father of his Country." For its welfare he sacrificed all that he possessed — his property, his friends, and finally his life. At the beginning of his career he was one of the richest princes of the age. When he died he did not leave enough to pay for his burial. Three of his brothers had given

HOME OF WILLIAM THE SILENT AT DELFT

It was here that "The Father of His Country" was killed.

Great Seal of Philip and Mary

their lives for the cause, and all the friends of his youth had fallen in battle or by the headsman's axe. No wonder, then, that "as long as he lived he was the guiding star of a whole nation, and when he died the little children cried in the streets."

But at this crisis in the terrible struggle of the Dutch people, the influence of foreign nations entered decisively into the war, somewhat as foreign intervention two hundred years later secured the independence of our American states. Philip of Spain had provoked the French and English by interference in their internal affairs, and they retaliated by interfering against him in the Netherlands. We have seen how he had joined with the Catholic party in France. This hindered more than it helped him, for the necessity of aiding the French Catholics against Henry of Navarre constantly interrupted the operations of the Spanish army in the Netherlands. King Philip's allying himself with the French Catholics hindered their cause also, by associating them with the idea of dependence upon Spain.

Far more serious, however, were the effects of

Philip's interference with the English. He had first sought to control their affairs by marrying their queen, Mary Tudor. After her death he offered his hand to her successor, Queen Elizabeth, but was refused. When the Scottish nation adopted the Protestant faith and deposed their Catholic queen, Mary Stuart, she sought refuge with Queen Elizabeth, who was her cousin, much to the embarrassment of the latter, since the Catholic powers all recognized Mary as rightful heir to the English throne. Numerous Catholic plots were discovered to kill Elizabeth and put Mary in her place. To these plots Philip of Spain gave assistance, and so came to be regarded by Englishmen as their chief enemy. Mary was held a prisoner in England for twenty years, but at last, in 1587, when a fresh conspiracy came to light, Elizabeth reluctantly ordered that her unfortunate kinswoman should be put to death.

Because of Philip's persistent efforts to destroy her, Elizabeth quite naturally struck back at him wherever she could. She allowed the English mariners to plunder Spanish ships coming through the channel with supplies for the Duke of Alva in the Netherlands.

Mary Queen of Scots

Queen Elizabeth

She was very kind to the famous Francis Drake, who sailed around South America plundering Spanish towns and commerce all along the way. King Philip's counsellors urged him to conquer England, but he was for a long time unwilling to strike at that country, except indirectly.

At last Queen Elizabeth sent the Earl of Leicester with six thousand men to help the Dutch. English volunteers and money had for years been freely aiding the struggling Netherlands. Philip was now moved to act. He determined upon the overthrow of Protestant England as essential to the defeat of both the Dutch rebels and the French Huguenots. Thus the fate of Protestantism in these three nations was at stake.

Spain was then the greatest sea power of Europe and also had the best soldiers, but years of successful raids on Spanish commerce had made the Dutch and English mariners confident. The Spaniards were so clumsy in their movements that while their fleets were slowly assembling at various ports the daring Drake swept down on Cadiz and plundered all the

shipping in the harbor. After that he played havoc with a fleet in Lisbon Bay, and with Spanish transports at sea. These exploits he called "singeing the King of Spain's beard." In spite of these mishaps, at the outset, the huge "invincible Armada," as Philip proudly called it, at last sailed for England under command of the Duke of Medina-Sidonia, a very great Spanish grandee, but no sailor.

On the afternoon of July 19, 1588, a group of English captains was collected at the Bowling Green on the Hoe at Plymouth, a group whose equal has never before or since been brought together.

There was Sir Francis Drake, the terror of every Spanish coast in the Old World and the New; there was Sir John Hawkins, the rough veteran of many a daring voyage and of many a desperate battle; there was Sir Martin Frobisher, one of the earliest explorers of the Arctic Seas; there was the high-admiral of England, Lord Howard of Effingham, a man of a wise and noble courage, skillful in sea matters, wary and prudent, and beloved by the sailors.

Sir Francis Drake

A match at bowls was being played, in which Drake and other high

The Game of Bowls

officers of the fleet were engaged, when a small armed vessel was seen running before the wind into Plymouth harbor, with all sails set. Her commander landed in haste, and eagerly sought the place where the English lord-admiral and his captains were standing.

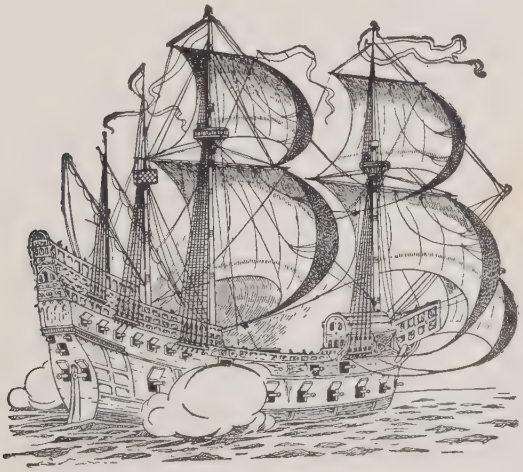
He was the master of a Scotch privateer, and he told the English officers that he had that morning seen the Spanish Armada off the English coast. At this exciting information the captains began to hurry down to the water, but Drake coolly checked his comrades, and insisted that the match should be played out before any of them left the green.

"There is time to finish the game first, and beat

the Spaniards afterwards," he said. That was the spirit in which these Englishmen went to the fight.

Beacon fires were lit along the coast. The warning flew to London, swift messengers galloping behind it. There was saddling and arming in village and town, and musters flocking to their posts. Loyal England forgot its difference of creeds, and knew nothing but that the invader was at the door.

There were a hundred thirty-two Spanish ships in all, many of them huge vessels that rose like castles out of the sea. Seventeen thousand of the picked soldiers of Spain were on board, with eight thousand sailors, and hundreds of doctors, priests, and slaves.



A Spanish Warship of Drake's Time

At that time the royal navy of England consisted of only thirty-six ships, all of them smaller than the warships of Spain. But many private gentlemen, sea rovers, and merchants had ships which they were eager to send to sea for the defense of their loved England against the Spanish.

When the game of bowls was finished, the English captains put out to sea, and waited for the coming of the enemy. As the beacons gave the signal, ships of all sorts and sizes poured out from every harbor, until the English fleet numbered some hundred sixty vessels, most of them manned by volunteers, loyal and patriotic men, eager to fight.

Now, Philip's plan was for the Armada to sail up the English Channel until it reached Dunkirk, and there to anchor and allow a huge army, under the Duke of Parma, who had succeeded Alva as governor of the Netherlands, to cross from Antwerp to England in safety. The Spaniards were anxious to get through the dangerous Channel as soon as possible.

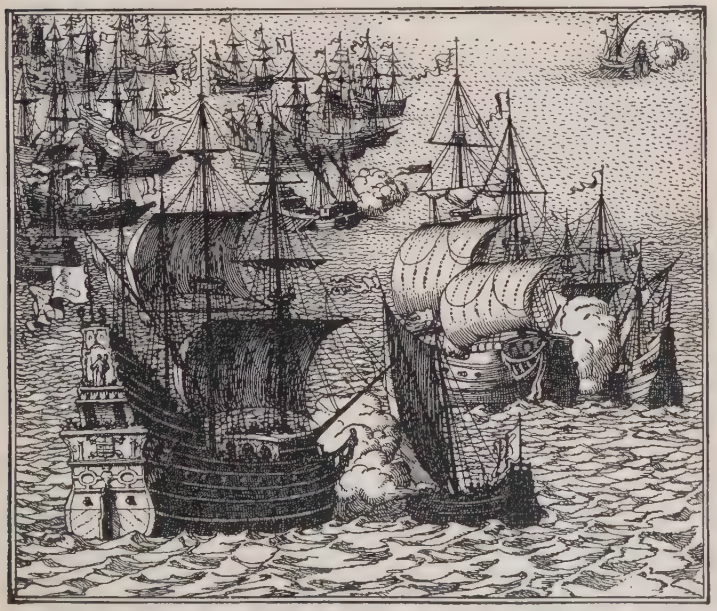
The plan of the English admirals was to avoid a general battle with the enemy, but to single out and attack certain of their ships, doing as much damage as they could with as little risk as possible to themselves. When the fight began, it was soon evident that the English had much in their favor.

The English sailors were skillful at their work, and could fire rapidly at the Spanish ships, making every shot tell. The guns of the Spaniards were

THE ARMADA IN THE ENGLISH CHANNEL

worked by soldiers who were not accustomed to the sea; they fired slowly, their aim was not true, and most of their shot passed over the low decks of the small English vessels.

The Spaniards tried to lay hold of the English ships with grappling irons, trusting in the superior numbers of their men if it came to hand-to-hand fight. But Lord Howard, acting on the advice of Sir Walter Raleigh, had given strict orders to avoid coming to close quarters. The English captains therefore sailed their light ships as near as they



English Ships Attacking the Spanish Armada

pleased to those of the enemy, fired their broadsides, and sped to a safe distance before the unwieldy Spanish warships could be brought fairly into action.

For a week this method of fighting, so confusing to the Spaniards, was pursued by the nimble English; but the Armada, in spite of all their efforts, gradually drew nearer to its destination. It had suffered considerable damage, and two or three ships had been captured; but it was still strong and undaunted, and the English had used up nearly all their ammunition, apparently without much success.

At last the Spanish ships dropped anchor off Calais, with the English two miles behind them. At all costs, thought the English admirals, the Armada must now be dislodged, for a change in the weather might enable the Duke of Parma to cross in safety under its protection.

After midnight on the following day, which was Sunday, eight English ships, filled with fuel and smeared all over with pitch, were rowed silently in black darkness towards the crowded Spanish vessels lying at anchor. Suddenly the fire ships burst into flame, and were carried by the wind and the tide right upon the Armada. A panic seized the Spaniards at the sight of these blazing monsters. Cables were cut in mad haste, and the swift tide carried the great fleet away from its anchorage into the open sea.

In the morning the English admirals fell on the disordered fleet. The showers of burning shot from their guns crashed into the hulls of the enemy, and as soon as one ship was disabled, another was attacked. For six hours the fight continued, and when night fell, Drake kept close watch upon the Armada, hoping that the wind would drive the Spanish ships upon the sandbanks of the Dutch coast, and place them at the mercy of the English sailors.

Next day the fight went on again. The Armada was drawing nearer and nearer to its doom, when suddenly the wind changed, and the Spanish admiral, thankful at having escaped wreck, gave orders to make all sail for the north, in the hope of escaping round Scotland. It was a long and perilous route, but no other was open. "There was never anything pleased me better," wrote Drake, "than seeing the enemy flying with a southerly wind to the northward."

Nobleman of the time of Queen Elizabeth

For two days Drake and Howard chased the Span-

Medal struck in England in the year 1588, to commemorate the English defeat of the Spanish Armada

iards. When their powder and shot failed, they did not at once desist. But a tempest sprang up, and with bitter disappointment at losing their prey, they were compelled to return to the south, leaving the remnant of the great Armada to its fate.

Storms tossed it upon the rock-bound coasts of Scotland and Ireland, and many ships were crushed and battered to destruction. Numbers of the Spaniards got ashore on the Irish coast; some of these were slain by the wild natives, others were captured and sent from village to village, with halters about their necks, to be shipped to England.

Elizabeth disdained to put the captive Spaniards to death, and scorned to keep them. So they were all sent back to their own country, "to witness and recount the worthy achievements of their invincible navy."

Thus the storms joined with the dauntless bravery and unrivaled skill of English seamen to destroy proud Philip's great fleet. "God blew, and they were scattered," was the motto inscribed in Latin upon the medal struck, by Elizabeth's orders, to

commemorate the defeat of the Spanish Armada. Since that time England has striven to keep her position strong upon the seas, and has looked upon her navy as the surest means of defense.

Philip's attempt to overthrow the Protestants of England, France, and the Netherlands together had proved beyond the reach of his vast resources, and he failed to defeat even a single one of these peoples. All three continued to war against him till he died in 1598, leaving his successors a bankrupt and crumbling empire.

After the death of William the Silent the war of independence still went on. Prince Maurice of Orange, his second son, proved himself a greater soldier than even his father, and ere he died, in 1625, the position of the young republic was firmly established. Thus ended, after a struggle of over forty years, one of the most famous wars in all history.

This long struggle had far-reaching results. The Dutch, always hardy sailors, were quick to see the importance of sea power, and one of the first acts of the new republic was to establish a strong navy. Their captains sailed the sea in every direction. In the East Indies they seized the possessions of the Portuguese, who were at that time united with Spain, and all the rich trade of these regions passed into their hands. In the course of a few years they became the masters of the seas and the freight carriers of the world.

The Thirty Years War

Europe was destined to undergo still another war in which religious differences were a principal cause. This last of the wars of religion proved to be the most widespread and destructive of all. Nearly every nation took part, but the Germans suffered most, for their country was the battleground for this struggle which lasted thirty years.

The church question in Germany seemed to have been settled by the Peace of Augsburg of 1555. According to this agreement, it was left to the ruler of each state in Germany to settle the religion that was to prevail in his own dominions. The wishes and beliefs of the people themselves counted for nothing, and they were expected to accept whatever form of worship was approved by the ruler.

On the whole, this policy worked well enough for some time, and while other nations were torn by religious and civil strife, Germany had peace and prosperity. We have already seen that Germany was not a kingdom like England, France, and Spain, but a group of semi-independent states, over whom a ruler, called the emperor, held more or less authority, according as he was a strong or a weak man. Austria, at this time, was the leading partner in the empire, and the ruler of that country usually held the title of emperor. Austria remained faithful to the Catholic faith, but the majority of the other German states were Protestant.

The great civil and religious strife that devastated Germany for thirty years began in Bohemia. A large part of the nobles and people there were Protestants, but their kings had always been Catholic. By the terms of the Peace of Augsburg the people should have accepted the religion of their sovereigns, but this the Bohemians resolutely refused to do. Attempts were made from time to time to put down freedom of worship, but none of these succeeded. At length an able and bigoted king, Ferdinand II, came to the throne. His great ambition was to bring back Bohemia to the Catholic faith, and when he became ruler of Austria and emperor of Germany in addition, he believed he was strong enough to make the attempt with good hope of success. He issued an order that all the people of Bohemia were to be-

Soldiers of the Thirty Years' War

Ferdinand II
King of Hungary and Bohemia

come Catholics or to leave his dominions, and he appointed agents to see that his orders were carried out during his absence in other parts of the empire.

This decree was the signal for a general uprising all over Bohemia. A band of nobles entered the town hall of Prague, the capital, and threw the unpopular agents of the emperor out of the topmost window. They then declared that Ferdinand had forfeited the crown, and in 1618, elected in his stead Frederick, Elector Palatine of the Rhine, the son-in-law of James I of England. The Catholic princes came to the support of Ferdinand, while most of the Protestant princes took up the cause of Frederick.

In the war that followed, Ferdinand and the Catholic League were at first uniformly successful. Frederick was defeated at the Battle of Prague, and compelled to flee from Bohemia after a reign of less than six months. His own dominions on the Rhine were seized by a Catholic prince, Maximilian of Bavaria, and Frederick had to take refuge in Hol-

land, where he died some twenty years later.

The success of the Catholics was chiefly due to the ability of their generals, Tilly and Wallenstein. At this time no country kept up a standing army. When a war was about to begin, each ruler gave orders to his generals to enroll as many soldiers as they could find. The greater the fame of any leader, the greater the numbers that flocked to his standard in the hope of sharing in the rich booty that fell to victorious armies. In this way Tilly and Wallenstein raised great armies.

Tilly, who led the forces of the Catholic League, had gained a great name as a general in the wars against the Turks. Wallenstein was a Bohemian nobleman who had taken the lead in putting down the revolt in his native country, and so had won the favor of the emperor and great possessions for himself. Wallenstein offered to raise for Ferdinand an army which would cost him nothing. His plan was to gather together, by offers of liberal pay, a band of soldiers whom he would support by pillaging and plundering the countries through which he passed.

Albrecht von Wallenstein

Christian IV
King of Denmark

Ferdinand made him leader of all the imperial troops, and Wallenstein quickly collected an army of forty thousand men, largely made up of the ruffians and adventurers of Europe.

The king of Denmark came to the help of the Protestants in Germany. Having the promise of money from England and the Netherlands, he raised a large army and at first gained some small successes. But Tilly and his trained troops defeated him and overran his territories. The Danish king was then glad to come to terms with the emperor, and to agree to give no further help to the Protestants of Germany.

Wallenstein, meanwhile, had swept over the Protestant states of Germany like a destroying hurricane. The Baltic States were the stronghold of Protestantism, and upon these Wallenstein fell with relentless fury. All the chief cities were captured and the inhabitants were put to the sword. Stralsund, at this time the most important seaport on the Baltic, alone held out against him. Wallenstein declared he would take it " even if it were fastened

ROTENBURG-ON-THE-TAUBER

This famous German city of the Middle Ages looks today very much as it did four hundred years ago. The picture gives a good idea of a German town during the Thirty Years' War.

by chains to Heaven." Encouraged by help from the king of Sweden, and by the presence of a band of Scottish soldiers under General Alexander Leslie (afterwards leader of the Scots in the English Civil War), the town successfully resisted all assaults. After a ten weeks' siege Wallenstein was compelled to retreat with great loss.

Meanwhile the other nations of Europe were looking on with dismay at the growing power of Ferdinand. France was jealous and feared that once the German states had been conquered, the forces of the emperor would next be directed against her. The great Cardinal Richelieu, minister of Louis XIII, made a treaty with Gustavus Adolphus, king of Sweden, promising to give him six million dollars a year if he took the field against Ferdinand and in support of the Protestant princes.

Gustavus Adolphus, the Lion of the North, as he was called, was still a young man, but from the time he was seventeen years of age he had led armies and spent most of his time on the tented field. His policy was to assure the independence of Sweden by making her mistress of the Baltic Sea and all its shores, including the coasts of northern Germany. He was a sincere Protestant, a man of simple manners and of childlike faith in God's goodness and providence. He had long desired to come to the aid of his fellow worshipers in Germany, but wars with Russia, Poland, and Denmark had taken

up all his energies. These wars were now at an end, and, encouraged by the promises of French aid, he landed, in 1630, with sixteen thousand veteran troops at Stralsund. Amongst these were many English and Scottish volunteers who, attracted by the fame and chivalry of the young king, had crossed over to join his standard.

The German Catholic leaders had become suspicious of Wallenstein and had persuaded the Emperor to dismiss him and disband his army. Gustavus Adolphus, therefore, was able to march some distance into Germany without meeting an enemy.

The Protestant princes, jealous of one another and distrustful of foreigners, refused to come to his aid, fearing thereby to bring upon themselves the wrath of the hitherto invincible emperor. The northern king tried reproaches, entreaties, threats, but all in vain. Meanwhile Madgeburg was closely besieged by Tilly's army, and Gustavus dared not advance to its relief till he had secured the support of his Protestant allies. At last news came that Madgeburg had fallen to Tilly's forces and had been

Gustavus Adolphus
The Lion of the North

sacked with a cruelty which stands out even among all the horrors of the Thirty Years' War.

The terrible fate of Magdeburg alarmed the Protestant princes, and they now hastened to join the standard of Gustavus Adolphus. As the combined army advanced south, the emperor said, "The Snow King will soon melt when he comes to the sunny South." But he soon found his mistake. Tilly with a great army opposed the Swedish advance at Breitenfeld near Leipzig. The imperial army was utterly routed, leaving on the field of battle twelve thousand slain, seven thousand prisoners, and all its artillery. (See map, page 269.)

Tilly quickly raised another army, and taking up a strong position on the banks of the river Lech, a tributary of the Danube, sought to keep the army of Gustavus from crossing into Bavaria. But the Swede drove them headlong from their defenses, and Tilly was slain.

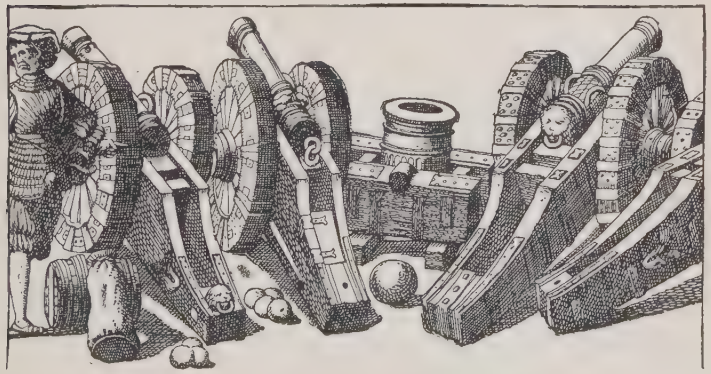
All Germany now lay at the mercy of Gustavus, who used his power with justice and mercy. He would not allow his men to plunder and ill-treat the people as Wallenstein and Tilly had done, and he allowed freedom of worship to everyone.

In his despair the Emperor Ferdinand turned to his old general Wallenstein, whom he had treated so ungratefully. Wallenstein agreed to take the field again, but only on conditions that made him almost the equal of the emperor himself.

The two great generals, neither of whom had ever known defeat, met at Lützen in Saxony in 1632. The Swedes bowed in prayer before beginning the fight, and then sang Luther's battle hymn, *A Mighty Fortress Is Our Lord.* The battle which followed was long and doubtful. In the end the Swedes won, but only after many desperate charges, in one of which the great Gustavus Adolphus fell mortally wounded. His followers, learning of the death of their beloved king, charged with such fury upon the enemy, that they scattered them in headlong flight.

The death of Gustavus was, however, worse than a defeat. He was one of the greatest generals that ever led an army; without him the Swedes were no longer invincible. They marched northward to the Baltic provinces and still maintained the struggle there, but no longer played a chief part in the war.

From this time religion ceased to be a real issue



Cannon like those used during the Thirty Years' War

in the Thirty Years' War. The emperor and the German Lutheran princes were anxious to make peace again on the same basis as in 1555. But France, putting politics above religion, had decided to cripple her rival, Austria, while that nation was weakened from the long war. The Swedes, too, were unwilling to leave Germany until the Baltic lands they coveted had been given to them, so they accepted an alliance with France; and these two powers, the one Catholic and the other Protestant, made war on both Catholic and Protestant Germans for thirteen years more. At last they gained their ends in the Treaty of Westphalia, which brought this wretched conflict to a close in the year 1648. By that settlement Sweden was given territory in northern Germany, while France obtained the rich province of Alsace, on the Rhine. No important change was made concerning religion, except that Calvinists as well as Lutherans received recognition in the German empire. Politically, the effect in Germany was to weaken still more the emperor's power over the princes.

It is hardly possible to picture the wretched condition of Germany at the close of this war. When the war began, the population of the country was thirty millions; when it ended, twelve millions. Vast districts lay waste without a single inhabitant, and once flourishing towns were reduced to ruins. Trade and commerce had almost ceased to exist, education was unknown, and the gloom of the Dark

GUSTAVUS ADOLPHUS' PRAYER BEFORE THE BATTLE OF LUTZEN

Ages seemed to have settled upon the land. Only after the lapse of two generations did the country begin to show signs of recovery.

The Peace of Westphalia stands as a turning point in European history; one might say that it is the beginning of modern international relations. It marks the end of the so-called wars of religion. It finally shattered the idea of the imperial headship of pope and emperor over Europe. It marks the passing of the old confused feudal relations of inequality between states and the beginning of modern ideas of international law and regular methods of diplomacy under which states deal with each other as equal sovereign bodies.

CHAPTER IV

REVOLUTION IN ENGLAND

The Puritans and Parliament

After it had been decided that England was to remain Protestant, a serious quarrel arose about forms of government and worship in the English church. Queen Elizabeth, wishing to make it easy for Catholics to accept her church policy, had retained the historic form of government by bishops (the episcopal system) and most of the old ceremonies. Many of the English clergy, who were dissatisfied, urged further reforms. They preferred the Calvinistic system that had been adopted in the Church of Scotland. Those in England who thus favored further reform of the Church of England along Calvinistic lines were called *Puritans.* They were against the rule of bishops appointed by the queen, and preferred government of church affairs by mixed councils of clergy and laymen entirely independent of state control. They did not like altars and ornaments such as were used in the churches, but asked for very simple services with less of ceremony and more of preaching and instruction in God's word. The *Anglicans,* or adherents of the Church of England, made altar and prayer book the

center of their service; the Puritans wanted to make pulpit and Bible the center of theirs.

Queen Elizabeth thoroughly disliked Puritanism and punished all who tried to introduce it. The Puritans submitted to the great queen, but hopefully awaited the coming of her successor, the king of Scotland, James Stuart. He had been reared among the Scottish Presbyterians. But King James sadly disappointed them. "A Scotch presbytery," he told them, " agreeth as well with monarchy as God and the devil. No bishop, no king!" He had learned from experience in Scotland that Calvinism weakened the king by taking control of the church from his hands, whereas under the English episcopal system the king governed both church and state. So James dismissed the Puritans with the threat, "I will make them conform themselves, or else I will harry them out of the land, or else do worse!"

A Puritan

But the English Puritans were not to be discouraged. If their object could not be gained by the king's aid, then they would gain it against the king's will. This new race of kings from Scotland had roused against themselves

the most determined party in England. The Puritans were afterwards found arrayed in Parliament with those who sought to reduce the king's power.

It is an important fact for us to remember that while the people of most other nations at this period let control of all affairs pass out of their hands, the people of England never allowed their kings to suppress the national council, or parliament. The Parliament of England consisted of two bodies, one, called the House of Lords, where sat the noblemen and bishops, and the other, called the House of Commons, in which sat representatives elected from towns and counties. Although the Tudor sovereigns, Henry VIII, Mary, and Elizabeth, had been very despotic, they were respectful to Parliament and careful to secure its consent to all important acts. Now the Stuart kings aroused the members by assuming that Parliament's assent to their acts was not necessary.

From the accession of James I there were constant bitter quarrels over money matters, church affairs, and foreign policy. Members of the House of Commons were vexed to see the king yield to the counsel of frivolous favorites at court and reject the advice of the people's own representatives on matters affecting the nation. From this state of affairs the idea grew among Englishmen that Parliament, and not the king, should direct the government of the country.

The easiest way for Parliament to restrain the king was by refusing to vote him money. Centuries before this time it had been established in England that the king could not raise taxes without consent of Parliament. Without money a government can do nothing. King Charles I, who succeeded his father, James I, in 1625, kept urging Parliament to grant him a supply, but since he would not accept their advice the members refused to do so. At last the king resorted to force. He tried to raise a "loan," as he called it, by threatening his subjects with imprisonment if they did not pay him the money he demanded. But this plan failed, for his army was not large enough to compel all to obey. So he submitted to Parliament, and, for a grant of money, signed a famous document called the *Petition of Right,* which declared that people should not be compelled to lend the king money, or to receive soldiers in their houses; that no person should be imprisoned without the cause being stated, nor tried by martial law in time of peace, but should be brought before the regular judges.

Charles I
King of England

The Parliament now

Westminster in the Seventeenth Century
Reading from left to right, this picture shows the Parliament House, the Hall, and the Abbey at Westminster at the time of King Charles I.

believed there would be no further misunderstanding between themselves and the king. To their amazement, however, he went on demanding payment by the merchants of a tax on goods coming into the port. This tax levied by the king was called "tonnage and poundage."

This enraged the members of the House of Commons, and when they met again they proposed resolutions declaring that anyone who advised the collection of tonnage and poundage without their consent, or who paid the tax, was an enemy of the country.

Charles immediately sent a messenger with an

order for the members of the House of Commons to disperse. The speaker, as the chairman of the House of Commons is called, was about to read the king's message, when several members rushed forward and held him down in his chair. The doors were locked and while the king's officers pounded outside, the resolutions were read and passed amid scenes of disorder. After the meeting had broken up, King Charles had the leaders arrested and thrown into jail. At the same time he resolved never again to call another parliament.

Personal Rule and Rebellion

For eleven years King Charles ruled with no other council than that of his ministers and judges. In this despotic rule he was aided loyally by two capable men, Thomas Wentworth and William Laud. Each of them set the king an example of h a r s h discipline. Wentworth, who was sent to rule Ireland, worked wonders there in restoring order.

Sir Thomas Wentworth
Earl of Strafford

But Wentworth made countless enemies, both in Ireland and in England. His ways were masterful; and though his aims were often right and just, he used illegal and unjust

Archbishop Laud

means to carry them out. He offended the Protestants by allowing the Catholics to worship in their own way; he offended many of the Catholics by declaring that their lands belonged to the king, and by bringing over Protestants to settle on them.

His great aim was to make the king all-powerful in the country, and to show both Catholics and Protestants that they must depend on the king's power for support and protection. This was the system which he nicknamed "thorough" in his letters to his friend, Archbishop Laud.

Laud was the scourge of the Puritans. As Archbishop of Canterbury, the highest office in the Church of England, he insisted on those things in the church services which were most distasteful to the Puritan clergy. The Puritans were opposed to all doctrines and ceremonies that had any resemblance to those of the Roman Catholic Church, because they thought such doctrines and ceremonies encouraged superstition. They refused to wear robes, even the plain surplice, in church; they removed stained-glass windows from the churches, they would not allow organs to be used, and they placed the communion table in

THE HAPPIER DAYS OF CHARLES I

F. Goodall, R.A.

the middle of the church instead of within rails at the east end. Observance of church rules regarding these matters had grown lax as Puritanism spread in the Church of England, but Laud compelled obedience and inflicted severe punishment on both priests and laymen who opposed him.

Two irregular courts were used to enforce the will of Charles and Laud, both in matters of religion and of everyday life. The Court of High Commission decided church matters, and fined, imprisoned, and removed clergymen who would not do as Laud wished. The Court of Star Chamber could punish any person who committed any act which the king did not like, whether that act was against the law of the country or not.

With these two courts Charles ruled. Their judgments were sometimes very cruel. A lawyer named Prynne had written a book against stage plays; he was sentenced by Laud in the Star Chamber to have his ears lopped off, and to be imprisoned. In prison he wrote a book against the bishops, and for this he was sentenced to have the stumps of his ears cut off. While such punishments were common everywhere in those days, this case seemed to stir much wrath in the country, and made the name of Laud hateful to thousands of his countrymen.

By questionable methods King Charles managed to scrape together enough money to keep his government going so long as the country remained at peace.

He levied one tax called *ship money*. It was properly a tax that could be claimed only from the coast towns in time of war, but by the advice of Laud it was now demanded from inland counties and towns as well.

One country gentleman, named John Hampden, had the courage to refuse to pay the twenty shillings required of him. He took his stand on the law and custom of the country, and particularly on the Petition of Right, which forbade the levying of taxes without the consent of Parliament. The case was tried by twelve judges, of whom seven pronounced in favor of the king. Hampden was condemned, but most people held that he was in the right, and the opposition to Charles grew stronger than before.

This despotic system could not last long in countries like those under Charles I, that were unused to such methods. It was the Scottish nation that rebelled first. The question of religion was the immediate cause of their rebellion.

Laud, not content with his work in England, wished to make the Scottish Church the same as the English — to force the Scots to give up Presbyterianism, accept bishops, and use a new liturgy, or set service, which he had drawn up.

But when the new service book was read for the first time in the cathedral at Edinburgh, a riot occurred. One woman flung a stool at the head of the dean who was conducting the service. The Scots

refused to have anything to do with the new arrangements; and when Charles threatened punishment, the Scotch people flocked in thousands to sign a document called the *National Covenant,* binding themselves to defend their religion by every lawful means.

In order to make that defence they raised an army and marched over the English border, driving the king's slight forces before them.

Having no money with which to increase his army, King Charles was obliged to call on the English Parliament. But instead of helping him against the Scots

St. Giles' Cathedral, Edinburgh, in the Seventeenth Century
It was here that the riot occurred after the first reading of Laud's new service book for the Scotch people.

the English parliamentarians proceeded to overthrow the tyranny of the king. The House of Commons, under the lead of John Pym and John Hampden, promptly arrested both Wentworth and Laud. The former was sent to the block in 1641, the latter four years later. Ship money was declared to be against the law, taxes were not to be levied without the consent of Parliament; the courts of Star Chamber and High Commission were abolished, and the ceremonies which Laud had restored to the church service were forbidden.

In the accomplishment of all these things the Parliament was unanimous, but soon questions arose on which the members disagreed. Then they became divided into opposing parties.

One cause of dispute was the demand of the Puritans. With the king and Archbishop Laud rendered helpless, and a large army of Scottish Presbyterians encamped in the north of England, it appeared to the Puritans that their hour of triumph was at hand. They petitioned Parliament to abolish the rule of bishops in the church and to reform the church services. But debate on this petition revealed that a large number in Parliament would disagree to any further changes in the church.

Another disturbing incident was the outbreak of an insurrection in Ireland. On the removal of Wentworth's heavy hand the Catholics of Ireland attacked the Protestant colonists who had settled in their

country. It was apparent that England would have to send forces to rescue the Irish Protestants at once, but the question arose whether it would be safe to entrust King Charles with an army at this time. His wife, the French Henrietta Maria, was a Roman Catholic. She exercised great influence over the king and she might persuade him to grant religious liberty to the Irish Catholics and so gain their aid to recover mastery over Parliament in England.

The more daring spirits in the House of Commons, and this included all the Puritan members, resolved not to trust Charles but to insist that hereafter the king must leave the government in the hands of ministers approved by Parliament. Such a change seemed revolutionary to Englishmen of that day, and to justify themselves the Commons drew up a document which they called *The Grand Remonstrance.* This was an appeal to the nation against the king. It recited all the misdeeds of his reign, and proposed as security against such things in future the reform in government mentioned above and also reform of the church by a committee of clergymen to be appointed by Parliament. The last proposal would work to the advantage of the Puritans, for it would enable them to fix their ideas upon the church.

The final vote on the Grand Remonstrance showed one hundred fifty-nine members for it and one hundred forty-eight against it. Thus there stood forth two parties: One, the Parliamentary Party,

believed in giving all governmental power to Parliament and in having a Puritan system in the church. The other, the Royalist Party, believed both these changes dangerous, and preferred to stand by the king rather than let such changes take place. Among the people these parties were called *Roundheads* and *Cavaliers* respectively.

The king by a rash act now brought on a civil war. Seeing the House of Commons split into factions, he resolved to attack the leaders of the Parliamentary Party. He ordered his attorney-general to impeach five members of the House of Commons, including Pym and Hampden, as well as one of the peers. He charged them with a treasonable correspondence with the Scottish army during the recent troubles, and demanded their immediate arrest.

Such a demand from the king was illegal, and the Commons merely replied that they would consider it. Next day Charles was persuaded by his queen to go down to the House himself and arrest the members by force. "Go along, you coward," she said, "and pull those rascals out by the ears!"

With five hundred armed gentlemen, the king went down to the House of Commons. Leaving his company in Westminster Hall, he entered the House, and, standing by the speaker's chair, said that he must have the men whom he accused. There was dead silence. The king asked, "Is Mr. Pym here?" but not a word was spoken in reply.

He then turned to the speaker, and asked whether the five members were present. The speaker fell on his knees and replied, "May it please your Majesty, I have neither eyes to see nor tongue to speak in this place, except as the House is pleased to direct me." " Well, well," Charles thereupon cried angrily, " 'tis no matter, I think my eyes are as good as another's."

Carefully looking along the benches, he saw that not one of the five was present: They had gone for safety to the city. With an angry flush on his cheeks, the king said, "Since I see that my birds are flown, I do expect from you that you will send them to me as soon as they return hither; otherwise I must take my own course to find them."

As he left the House, angry shouts of "Privilege! Privilege!" burst from the members. The sheriffs of London refused to give up the five members, who, a few days later, returned to Westminster by the river, amid the cheers of thousands of spectators who lined the banks.

William Lenthall
Speaker of the House of Commons

The train bands or volunteers of London took up arms in defense of the liberty of the Commons. The friends of Charles feared for their lives and fled. He had no army, and the queen left the country with the crown jewels, to buy arms and raise money with which to pay soldiers. Charles left London, summoning all loyal subjects to his aid. Nobles and gentlemen came gaily at his call, and on August 22, 1642, the royal standard was set up at Nottingham, and civil war began.

The Civil War

The war presents a confused aspect for the first two years. Neither side had trained troops nor undisputed possession of any one section of the country. Gradually, however, most of the west and north of England was occupied by the king's armies, while the east and south, with London, was mostly held by the armies of the Parliamentary Party. (See map, page 270.) On the king's side were most of the lords and country gentlemen; some who considered that he was in the right, some who thought that he was in the wrong, but supported him simply because he was their sovereign. Among them, too, were some who cared nothing about the rights of the quarrel, but were gay, gallant gentlemen, who loved fighting and hated the Puritans.

On the side of the Parliament there were a few peers and some country gentlemen, but a great many

were townsmen and farmers; the Parliament had the wealth of the trading classes at its back.

There was among the officers of the Parliamentary army a captain of cavalry troops named Oliver Cromwell. Born in 1599, of good birth and means, he had lived since his nineteenth year the quiet life of a gentleman farmer. He was a member of the Parliament which passed the Petition of Right; but when that Parliament was dissolved, he returned to his home at Huntingdon, and took no further part in public life for twelve years.

He was an honest and upright man, a Puritan in his beliefs, but not so hard and stern as some of his party; he was a loving son, husband, and father; and was filled with a burning desire to help all who were desolate and oppressed. When the great struggle began, he raised a troop of cavalry for the aid of the Parliamentary party.

Oliver Cromwell

At the very opening of the war Cromwell saw at once what was needed to give victory to his party, and he mentioned his ideas to John Hampden, his cousin, who commanded a regi-

ment of foot soldiers. "Your troops," he said, "are most of them old, decayed serving men, and tapsters, and such kind of fellows; the king's troops are gentlemen's sons and persons of quality. Do you think that the spirit of such base, mean fellows will ever be able to encounter gentlemen, that have honor and courage and resolution in them? You must get men of a spirit that is likely to go on as far as gentlemen will go, or else you will be beaten still." What sort of spirit this was, Cromwell tells us in his own words: "I raised such men as had the fear of God before them, as made some conscience of what they did; and from that day forward they were never beaten."

He drilled his men constantly in the use of arms and the management of their horses, and kept them under strict discipline. If a man swore, he paid a fine of a shilling; if he got drunk, he was put in the stocks; if he called one of his mates a Roundhead, he was dismissed. Cromwell's troop, his "lovely company," as he called it, became known as a splendid body of sober, well-trained, obedient soldiers, and it was these men who gave victory to the Parliament.

Cromwell soon gained a high place in the army. He threw himself heart and soul into his new work; no one was more able in planning, more active in doing than he. He was an exceptionally good leader.

He did not spare his own relatives in his zeal for

collecting arms and stores. Once he visited his uncle, Sir Oliver Cromwell, "with a good strong troop of cavalrymen. He asked him for his blessing, and the few hours he was there he would not keep on his hat in his uncle's presence. But at the same time he not only disarmed but plundered him, for he took away all his silverware."

Success of the *New Model*

In 1644 a Scottish army came to the assistance of the Parliament, but would lend its aid only on condition that the Presbyterian form of religion should be established in England. This was agreed to, and the English leaders signed a formal document called the *Solemn League and Covenant,* promising to support Presbyterianism.

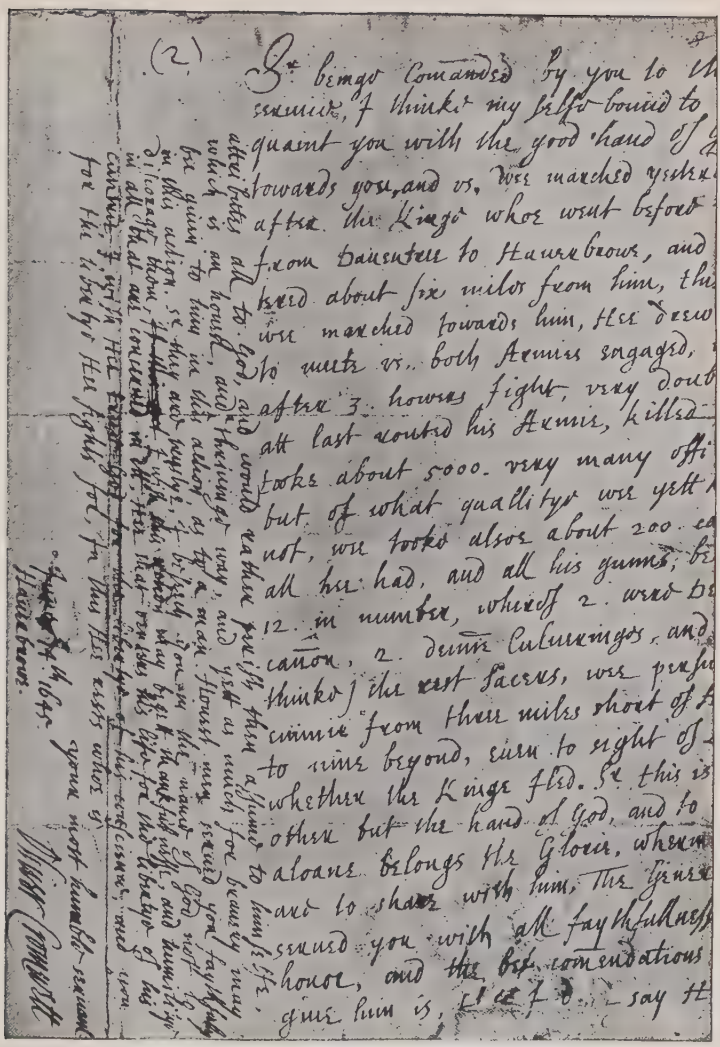
With the aid of the Scots, the army of the Parliament won a great victory at Marston Moor, near York. Cromwell and his Ironsides scattered the cavalry of Prince Rupert, the king's nephew, like dust before them. "We never charged without routing the enemy," wrote Cromwell. "God made them as stubble to our swords." (See map, page 270.)

The north of England was now in the power of the Parliament; but its armies did not follow up their successes. There was a growing division among the Parliamentary party. The Presbyterians, who formed the majority of the Parliament, after the Royalists had left to join the king, wished

One of Cromwell's *Ironsides*

to make terms with the king without utterly crushing him; the Independents, led by Cromwell, thought that no peace should be made until Charles was thoroughly beaten.

While there was disagreement of this kind, success was impossible; Cromwell, therefore, carried through Parliament the *Self-denying Ordinance,* by which no member of either House could hold command in the army. At the same time the army was remodeled, and the *New Model,* as it was now



A LETTER WRITTEN BY OLIVER CROMWELL

This letter, written to the Speaker of the House of Commons, told of Cromwell's victory at Naseby.

called, was placed under the command of Sir Thomas Fairfax, a general in the Parliamentary army.

By means of the Self-denying Ordinance and the New Model, the control of the army was taken from the Presbyterians and given to the Independents, and the war was carried on with more spirit and vigor. Cromwell, though a member of the Commons, was placed second in command.

The whole army was now formed on the same plan that Cromwell had adopted with his own Ironsides, and England has never had finer troops. At Naseby, the New Model army inflicted a crushing defeat on the king, capturing five thousand prisoners, all his guns and baggage, and his private papers. (See map, page 270.)

Cromwell and Fairfax then marched from place to place, storming castles, taking towns, and forcing Royalist armies to surrender. Charles wandered about the country, trying in vain to collect a new force large enough to take the field. At length he gave himself up to the Scots at Newark, hoping to win them over to his side.

The Presbyterian majority of Parliament, anxious to bring the war to a conclusion, offered Charles the terms on which they would restore him to his kingdom. He was to give Parliament the control of the army for twenty years, to sign the Solemn League and Covenant, and to support the Presbyterian form of worship.

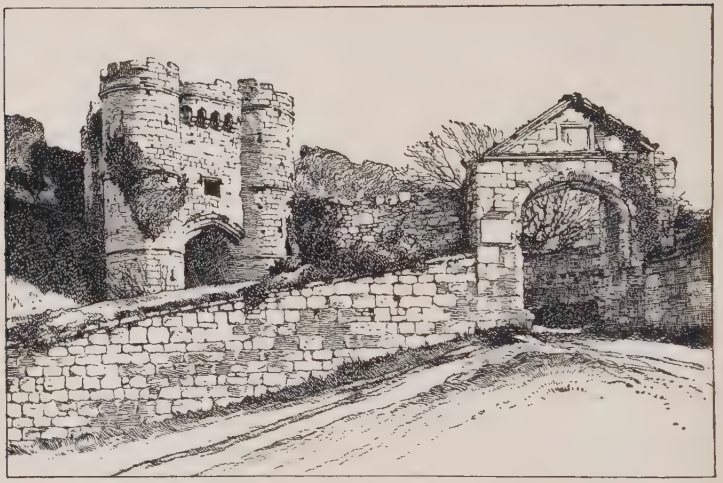
For six months the king declined to make any definite answer to these demands, hoping that his enemies would quarrel among themselves. Then the Scots, weary of his delay, gave him up to the Parliament in return for the payment of their war expenses, and returned to their own country.

Fall of the King

What Charles had hoped for, a quarrel between the army and the parliament, at length broke out with bitterness. The army, which was commanded mainly by Independents and included many religious enthusiasts who wanted freedom to worship as they saw fit, was disgusted because Parliament had voted only a small part of their arrears of pay and would allow no religion but the Presbyterian to be followed.

The Parliament ordered the army to be disbanded; but the soldiers refused to disperse until their demands were satisfied. Then Cromwell took a bold step: he sent Cornet Joyce, with a strong body of horse, to remove the king from Holmby House, where he was lodging under the charge of the commissioner of the Parliament.

Having the king now in its power, the army left him at Newmarket, and marched towards London. Its demands for an immediate settlement of the kingdom being refused, it entered the city in splendid array, and then the House of Commons yielded to its show of force.



Carisbrooke Castle, Isle of Wight
It was here King Charles I sought refuge after his escape from England. His secret treaty with the Scots was also made during his exile here.

For months Cromwell tried to induce the king to make terms with the army; but Charles, while pretending to be ready to discuss an arrangement, was really determined to yield nothing, and to get back all his former power.

Contriving to escape from his guards, he sought refuge in the Isle of Wight. When he was again captured, and lodged in Carisbrooke Castle, he made a secret treaty with the Scots, in which he promised to establish the Presbyterian worship in England for three years, and to put down the Independents.

On these terms the Scots took up arms for the king. At the same time the Cavaliers were muster-

ing in various parts of the country. North and west and south, men raised the cry, "For God and King Charles!"

Burning with anger at what they considered the trickery of the king, the soldiers of the Parliament buckled on their armor, with the fierce resolve, first to vanquish the enemy, then to bring to trial "Charles Stuart, that man of blood," whose conduct had caused a renewal of the war.

South, west, and north their generals hastened. Cromwell met the Scots at Preston in Lancashire, and, in a battle lasting over three days, he cut to pieces a fine army three times the size of his own. Everywhere the Cavaliers were crushed. But when Cromwell hurried back to London, he found the Presbyterian Parliament again striving to make dishonorable terms with the king, and threatening the Independents with punishment. This Cromwell determined to prevent.

One morning, a regiment of foot soldiers under Colonel Pride marched into Westminster Hall, and arrested forty-one Presbyterian members of the House of Commons. Next day more than sixty others were arrested, and "Pride's Purge," as this act was called, made the army absolute master of the country.

The remnant of the Commons, known as the "Rump," consisted of only fifty-three Independents. They immediately passed a resolution to bring

Charles to justice, and appointed a High Court of Justice for his trial. When the Lords refused to take any part in it, the Commons declared that, being chosen by the people, they themselves held supreme power in the country, and that their decisions had the force of law.

Charles was now brought to London and put on trial in Westminster Hall. He was accused of being a tyrant, a traitor, and an enemy of the people.

Last Days of the King

The proceedings of the Rump Parliament were entirely illegal. No subject had the right to call the sovereign to account for his actions; no decision of the House of Commons could become law unless agreed to by the Lords and by the king.

In bringing Charles to trial, the leaders of the army were committing a greater offense against strict law than ever Charles had committed. But the king had shown himself to be incapable of ruling wisely; he had acted as a tyrant. When he might have made a fair settlement, he engaged in underhand proceedings, and brought the horrors of war again on the country.

The worst of it was that Charles believed himself to be thoroughly in the right, even when he was most deceitful. He thought he was justified in any course which would restore him to his throne and crush the rebels.

Cromwell, finding that it was impossible to trust Charles, believed that he would be doing God's will, and securing happiness to the nation, by taking the king's life. The trial was a mockery from the beginning; it was decided beforehand that the king should die.

When the names of the men who were to form the court were read out, only sixty-seven out of a hundred thirty-five answered. Lady Fairfax, when her husband's name was called, cried out: "He is not here, and never will be; you do wrong to name him." Many of those who had fought most stoutly against their king shrank from taking his life.

When Charles was asked what answer he had to the charges brought against him, he refused to plead,

The Banqueting Hall at Whitehall
King Charles I was beheaded in front of this building.

denying that the court had any authority over him. On the fifth day of the trial he was sentenced to death, and four days later the sentence imposed by this court was carried out.

The scaffold was erected outside one of the windows of the king's Banqueting House at Whitehall. Excited crowds filled the streets; the roofs and windows of the surrounding houses were occupied by spectators who had come to see the execution.

As the unhappy king mounted the steps of the scaffold, many of the people, and even some of the rough soldiers on guard, burst into tears. The king's quiet fearlessness and dignity moved everyone to pity.

Declaring that the war had been caused by those who had rebelled against his authority, and that he was dying a martyr for his people, Charles laid his head on the block. At one blow it was struck off, and as the headsman lifted it, crying, in the customary way, "This is the head of a traitor!" a deep groan rose from the multitude below.

Charles Stuart's misgovernment thus led him to a terrible end; but after his death, people's thoughts dwelt rather upon his good qualities than upon his bad ones. They remembered that in his home life he was one of the best and kindest men who ever wore the crown of England; and that he had the misfortune to come early in life under bad influences.

They forgot his weakness, his deceit, his wrong-

headedness, and admired the kingly manner in which he met his fate. "He nothing common did, or mean, upon that memorable scene," wrote a poet of the time. The Cavaliers honored his memory as that of a martyr, and the nation soon learned to abhor those whom they called his murderers.

England a Republic

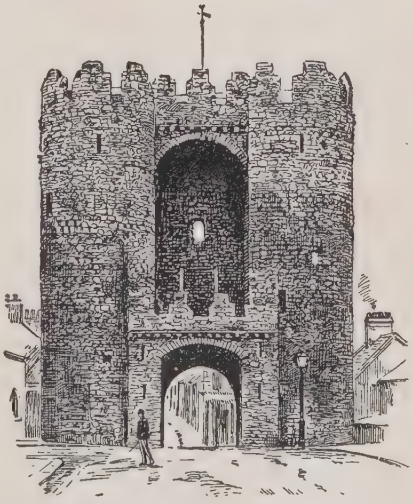
For twelve years after the death of Charles I England was ruled as a republic, or, as it was then called, a *commonwealth*. In reality the government that existed during this period was less like that of

Great Seal of the Commonwealth

a republic than the old government of king and Parliament had been, for the people of England were not allowed to choose their representatives freely. The Rump Parliament assumed autocratic power. Only persons loyal to the Independent party could take part in the government, and such persons were but a small minority of the nation. Furthermore, these Independents, as their name indicates, had all sorts of ideas as to what the forms of government in church and state should be. They could not agree among themselves. The only real government throughout the period was that of the army, for the country was hopelessly split up into factions, and only by the army could order be preserved.

The one great man of the hour whose fame and rugged strength of character held England together in that troubled time was Oliver Cromwell, the most successful general in the army. He strove manfully to give peace and popular government to his distracted country, but found it impossible without giving up to his enemies. Rather than restore them to power, which his stern Puritan conscience would not let him do after God had given him victory over them, he ruled his people with the sword until his death. Few pictures in history are more sad than that of this honest, God-fearing man going out to fight for the greater liberty of his countrymen, and by the turn of fortune made to govern them as a despot far stronger than any king of England had ever been.

The government of the commonwealth worked wonders in the way of reducing its enemies. All resistance in England having ended, Cromwell was sent with a part of the army to bring Ireland to submission. This he did with a ruthless hand. Both Ireland and Scotland dreaded the Independent party, and both proclaimed the son of Charles I as King Charles II. The Scots turned out with an army in support of this prince, but Cromwell met and defeated them in a brilliant battle at Dunbar. A second Scottish army, led by Charles, invaded England, only to be destroyed by Cromwell at Worcester. This was Cromwell's last battle, for all armed enemies of the republic had now been crushed throughout the length and breadth of the British Isles.



St. Laurence's Gate: One of the two gates left standing by Cromwell at Drogheda, Ireland

The people of England were now sick of war. They longed for an end of the heavy taxes and strict Puritanical laws of the Rump Parliament. The army officers grew

Light horseman at the time of Oliver Cromwell

indignant as they saw arrears of pay due the soldiers left unsettled, while the Parliament refused to dissolve itself and allow the election of a new one. At last Cromwell drove the members out and closed the Parliament building. The army was the only government left. The officers wrote a constitution making Cromwell head of the state, with the title *Lord Protector*. He was to rule with a House of Commons elected by the people. Cromwell accepted this office and governed well. He preserved order throughout the country, although his hand rested heavily upon the defeated Royalists. He made foreign nations respect the power of England.

But while he was earning glory for England abroad, the Lord Protector found to his sorrow that he could not win the support of his countrymen at home in the system of government he wished to introduce. None of the Parliaments he summoned would coöperate with him. His power rested solely on the army. The strain of his impossible position was too

CROMWELL LEADING HIS TROOPS TO BATTLE

Ernest Crofts, R.A.

great for him, and, sad and disheartened, he broke down while yet not sixty years of age.

He had watched by the bed of his favorite daughter as she lay in terrible pain, and fever seized upon him when he was heartbroken at her death, and weak from want of sleep. He struggled hard against the disease, and attended to the business of the state; but it soon became evident that the great man would not recover.

Four days before his death a terrible storm raged over the country, stripping roofs from houses, tearing up trees by the roots, and scattering the seas with wrecks. Mocking Cavaliers, enemies of Cromwell, said it was the Prince of Darkness come to fetch away the soul of the regicide.

While the winds swept around the palace of Whitehall, Cromwell was breathing his last prayer for his country. On the afternoon of September third, his great day, the day of his triumphs at Dunbar and Worcester, the Lord Protector died.

The Restoration: Parliamentary Government

When Oliver Cromwell was gone the army had no man to put in his place. His son Richard was given a trial, but not being a soldier, he found his position intolerable and withdrew. The generals restored the Rump Parliament and soon quarreled with it. Then General George Monk, who commanded in Scotland, declared for a free parliament and marched with his

General George Monk
Duke of Albemarle

troops to London. Most of the other generals promptly gave him their support. He persuaded the Rump Parliament to dissolve itself and a new parliament was elected, Royalists being permitted to vote but not to hold seats.

The body thus elected, calling itself a *Convention,* voted to restore the old form of government by King, Lords, and Commons. Charles II landed at Dover and was greeted by rejoicing throngs of people all the way up to London, where he arrived on May 29, 1660. The invincible army, formerly commanded by Cromwell, paraded at Blackheath as the king came back to his throne. The Convention voted to pay all arrears and at last the famous fighting force was disbanded. Only a few regiments were kept for guard duty. But the big questions on which the civil war had begun, whether king or Parliament should control army, ministers, and public funds, were not settled at this time as they should have been, nor was the question of the control and power of the Church decided in such a way as to give peace to the country.

The Puritan-Parliamentary party, because of its

division into two groups, Presbyterians and Independents, could no longer command a majority in Parliament. The result was that the Cavaliers now came into power. They passed laws restoring the Episcopal Church as the only legal system in England, and forbade all other forms. The Puritans ceased to be a party within the Church of England. There was no longer any possibility that they could reform the church according to their ideas. All they could ask for now was toleration, that is, the right to form organizations for worship separate from the National Church. This the Parliament, controlled by the Cavaliers, would not allow them to do. From this time on they were called *Dissenters*.

Mace carried by the Speaker of the House of Commons as a symbol of his authority

In Scotland, as in England, the Puritan cause collapsed before the fierce Royalist reaction. Scottish Royalists were swept into power and Presbyterians were outlawed and persecuted. The king's authority and the Anglican Church were restored also in Ireland. The Catholic Irish were treated a little more leniently than under Cromwell, but the lands he took away from them were not given back.

Thus the twenty years of civil strife and war had failed to solve the problems of the British peoples. The end of the revolution and the settlement of the controversy were merely postponed for a time.

It was not long before Charles II showed that he, like his father, was bent upon making himself an absolute ruler. He was a witty man and fond of his pleasures, so that he was called "the Merry Monarch." He disliked Parliament's regulations in the matter of money, and was also determined to give liberty of worship to Roman Catholics in England, since his mother, Queen Henrietta Maria, was of that faith. He made secret agreements with the king of France, Louis XIV, at that time the most powerful monarch in Europe, by which Louis was to give him the money he needed so that he could be independent of Parliament and carry out his Catholic policy.

When the English people discovered their king's disgraceful plots with a foreign power, they were thrown into a violent panic. It was really believed that the safety of the Protestant religion in England was imperilled. Taking advantage of the excitement, a clever politician, the Earl of Shaftesbury, formed a new political party to drive the Cavaliers from office and limit the powers of the king. Shaftesbury's party was in fact a revival of the old Roundhead party, for it aimed to make Parliament supreme in government, and it favored religious toleration for Dissenters.

For a time the country turned to Shaftesbury. His party defeated the Cavaliers in the elections of 1679, and a bill was introduced to exclude from the succession James, Duke of York, King Charles' brother and heir to the throne, because he was a Roman Catholic. The Cavaliers expressed horror at the idea that Parliament could change the succession to the throne. The House of Lords, where the Cavaliers had a majority, refused to pass the bill. Charles kept putting off the sessions of Parliament, to delay action and to drive Shaftesbury's men to violence. It was during this turmoil that the odd names were first heard by which the English political parties were known for almost two hundred years thereafter; Shaftesbury's party were called *Whigs* and the Cavaliers were called *Tories*.

The Tower, Christ Church, Oxford
One of the handsome towers of Christ Church College, University of Oxford, England

At last, when the king changed the place of meeting to

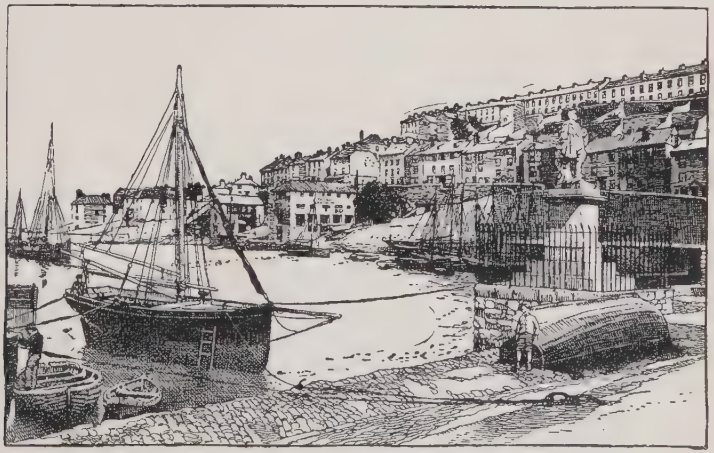
James II
King of England

Oxford, a strongly Tory town, the Whigs grew suspicious and came armed to Parliament. Their threatening talk had already frightened many people. This resort to arms made it appear that the Whigs would bring about revolution by rebellion against the king, as the Roundheads had done, and that they would again plunge the country into civil war. So the Whigs quickly fell into disfavor, and the king's cause became popular. Charles, seeing that the tide had turned again in his favor, boldly reassumed autocratic power, persecuted the Whig leaders as traitors, and drove the Earl of Shaftesbury into exile.

Charles II died in 1685. He was succeeded by his Catholic brother, James II. The Tories, who had recovered control of Parliament, stood by the new king loyally. A few Whigs rashly rose in revolt against him, but they were soon savagely suppressed. This rising gave James an excuse for assembling a large army with which he could overawe the country. Confident that he was now master of the situation, he asked the Tory Parliament to repeal the laws that forbade Roman Catholics to hold office in England.

When this was refused, he dismissed Parliament and proceeded to dispense with its laws in every way he saw fit. His purpose was to restore the Roman Catholic worship and make the king's power absolute.

This direct defiance of law and public opinion united Englishmen of all parties against the arbitrary power of the king. The leaders of both the Whigs and the Tories now secretly agreed to remove James II from the throne. James' eldest daughter, Mary, had been married in 1677 to William of Orange, the Stadtholder of the Netherlands, a descendant of William the Silent who had led the Dutch in their revolt against Philip of Spain a hun-



Brixham Quay

On the right may be seen the statue of William III. It is said that William first placed foot on English soil at the spot where this statue stands.

dred years earlier. To William of Orange the English nation now turned. At their invitation he landed in England in 1688 at the head of a strong army; but there was no fighting, for not a single person rose to defend the cause of the unlucky James. Deserted even by his own children, he fled to France and took refuge at the court of the despot, Louis XIV.

Signatures of William and Mary

The fall of King James II brought on the final acts of the English Revolution. William of Orange, on the advice of English political leaders, asked the people to elect a convention to decide on the future form of government. This body met and drew up a statement called the *Bill of Rights,* which reaffirmed the liberties of the nation, denounced all the illegal acts of James, and forbade for the future any Roman Catholic prince to hold the throne. After William and Mary had agreed to this statement they were declared king and queen of England. They, in turn, recognized the Convention as a regular House of Commons, which, with the House of Lords, proceeded to enact laws for the country in the usual way.

The great points of dispute that had vexed Eng-

land for a hundred years were soon settled by this and following Parliaments. Control of the army, of the spending of public money, in short, of all important parts of government, was taken out of the king's hands and vested in Parliament. The king became a mere ceremonial chief of the state. Englishmen did not want a republic. They had always had a king over them, and could not feel safe without one. Their national government had been built up about the throne, which seemed like a part of the nation itself, and they instinctively clung to it as the symbol of their union. So, while they now chose no longer to allow the king to rule, they carefully preserved the ancient forms and dignity of his office. The real government henceforth was exercised by the ministers of state, in a small council called the *cabinet*. Formerly the kings had chosen these ministers to suit themselves, but now that Parliament controlled everything, the king could appoint as ministers only the leaders of the party having a majority in Parliament. If the Whigs were in a majority,

The Great Seal of William and Mary

then Whig ministers ruled the country; when the Tories had the majority, then a Tory cabinet must be allowed to rule. Thus England developed her famous system of party government, which is in fact a republican system, although a king is maintained as nominal head of the state.

The religious conflict which had so long raged between Anglicans and Puritans was also settled at this time by an *Act of Toleration*. That act made no change in the state church. Rather, the act preserved it under the Anglican form, but granted permission to other Protestant bodies to worship separately in churches of their own. Thus, at last, the various groups into which the Dissenters had divided — Presbyterians, Baptists, Quakers, and others — secured legal recognition and liberty of worship. It was long, however, before they received equal political rights with Anglicans, and as for the Roman Catholics of England, King James' untimely zeal in their behalf had only resulted in reviving all the old hatreds of the religious wars, and the liberty given to Dissenters by the Act of Toleration was not extended to them.

It will be seen that this Revolution of 1688 in England was a triumph of Whig principles, for it resulted in the exclusion of Roman Catholics from the throne, the establishment of the supremacy of Parliament in government, and the granting of religious toleration to Protestant Dissenters. Had Oliver

Cromwell lived until this time he would have seen the acceptance by his countrymen of the principles for which he had fought. The persistence of the Stuart kings in attacking the religious and political liberties of the nation had finally driven the whole nation to adopt the ideas first proposed by Cromwellian Independents and later supported by Whigs. The Tories swallowed their scruples and joined in upholding the new system, although with rather bad grace. A few of them, under the name of *Jacobites* continued to defend the claims of the exiled King James and his Catholic descendants.

In Scotland after James' flight, the Whigs took control, elected William and Mary to the Scottish throne, and restored the Presbyterian system in the state church. The Scots were growing dissatisfied with their commercial situation. Being an independent State they were excluded from England's growing sea power and commerce, yet their trade relations were naturally with England and her colonies. For this reason they finally agreed, with some reluctance, to a union with England. This constitutional union was on terms equal and honorable to both nations. Each gave up its old name for a new one, *The United Kingdom of Great Britain,* and they combined their two flags into the *Union Jack.* They combined their two Parliaments into one, and thenceforth, being all citizens of one state, the Scots were admitted to full participation in trade through-

Armor worn by James II at the battle of the Boyne

out the British Empire. Their church organizations remained separate. This happy union of two kindred nations marked the settlement of another old cause of disturbance.

Ireland also came into closer union with England, but this was a union of quite a different kind. The Catholic Irish had supported King James in the hope he would help them to drive the Protestant settlers from Ireland and give the country independence. For thus supporting the enemy, King William fell upon the Irish with his army, defeated them in battle at the Boyne River, compelling James and the French who were aiding his cause to leave the country. Then England let the Protestant colonists make such laws as they saw fit against the Irish Catholics, which meant that the latter, although they were more than three-fourths of the population, were forced into semi-slavery under the rule of a minority.

This unwise and unjust treatment of Ireland was the cause of enmity for many years afterward.

CHAPTER V

BOURBON FRANCE

Richelieu

Nothing could present a sharper contrast than the political history of the French and English nations in the seventeenth century. While the English, through their Parliament, were striving against their kings and at last depriving them of all power, the French were steadily being subjected to absolute monarchy. The story of France during this century is the story of the growth of the leading despotism of modern times, just as that of seventeenth century England is the story of the growth of the model democratic government of Europe.

That these two leading nations should have gone such different ways is explained partly by the fact that there existed much less unity among the people in France than in England, but still more by the difference in their location. The English, separated from their neighbors by the sea, have been less exposed to danger of sudden attack, for it is difficult to invade a country overseas. But the French at that time were surrounded on three sides by territories of their rival, Spain, whose armies and fleets were the best in Europe. In this situation they needed a

strong government and large armies for defense. They could ill afford to dispute the powers of their king, lest Spain, taking advantage of their discord, should conquer them. Thus, for the French in the seventeenth century, monarchy was popular and necessary as it had been for the English in the days of Henry VIII and Elizabeth.

When, in 1610, Henry IV of France, first of the Bourbon kings, died by the dagger of the assassin, he left behind him a peaceful and prosperous country. During his short reign the religious feuds, which had cost oceans of blood, had been healed. The power of the throne had been firmly established, and law and order restored throughout the land.

But on the accession of his son, Louis XIII, who was a child of nine years, the country fell back once more into its old lawlessness and civil strife. The government was entrusted to the queen mother, a weak and ignorant Italian princess, who was controlled by worthless favorites.

The great nobles once again began to play the part of feudal lords. They dispensed justice, made laws, and waged private wars as if they were petty sovereigns. From time to time they rose in revolt against the throne itself, but they were always bought off by bribes, pensions, or titles from the queen mother. In this way she squandered the millions that had been laid up in the royal treasury by Henry IV and his able minister, Sully.

Affairs were in this disordered state when the great Cardinal Richelieu took over the helm of state. For nearly twenty years he ruled France as a despot. He ruled, it is true, in the name of his master the king, but it was his own wishes and his own policy that prevailed in everything. The king did not like him, but then he liked no one. He recognized, however, that Richelieu was the ablest man in the country. He saw that if the cardinal was imperious and masterful, it was with the noble ambition of giving France a foremost place in the councils of Europe. And so, though the king disliked and feared his great minister, who at times treated him like a schoolboy, he remained loyal to him to the end.

In a letter to the king, Richelieu has placed on record a statement of the aims he had in view when he took up office. "When your Majesty made me your minister I promised to use all my power and industry to ruin the Huguenot party, to lower the pride of the nobility, and to restore the country's name among the nations." How successful Richelieu was in carry-

Cardinal Richelieu

ing out each of these ambitions we shall now see.

Cardinal Richelieu resolved to break the power of the Huguenots, not because he was a bigoted Catholic, but because he considered that their existence as a semi-independent body was a danger to France. "The Huguenots," he said, "are Protestants first and Frenchmen afterwards."

By the terms of the Edict of Nantes, in addition to freedom of worship, four fortified cities had been given to the Huguenots. Those they were to garrison with Protestant troops. During the minority of the king, these towns had been the centers of conspiracy or revolt against the government. Every rebellious noble sought their aid, which they were always ready enough to give for a price.

Richelieu ordered the Huguenots of the four fortified towns to dismantle their fortifications and to become subject to the king's authority. The Huguenots haughtily refused, and Richelieu himself advanced with a great army against the strongest of their towns, La Rochelle. (See map, page 269.)

This town was impregnable on the land side, being surrounded by ramparts of immense thickness and protected from attack by impassable marshes. Richelieu quickly made up his mind that it was impossible to take the city by storm. So he resolved to blockade the town and to starve the citizens into surrender.

On the land side he completely surrounded the place with triple lines of trenches, so that it was

THE PALAIS-ROYAL AT PARIS

This magnificent structure was erected by Cardinal Richelieu in 1619, and named the Palais-Cardinal. It is now known as the Palais-Royal and is occupied by the French Council of State.

impossible to break through. But the blockade was hopeless so long as ships could sail in and out of the harbor, and Richelieu knew well that Charles I, king of England, was already fitting out a fleet to carry provisions and supplies to the besieged city.

The daring plan which Richelieu formed, in order to make the blockade effective all round, shows that he was a great general as well as a great statesman. Right across the harbor mouth, about a mile in width, he resolved to erect a mole, or dyke, to prevent ships reaching the city with supplies. This was a work of enormous difficulty. The sea was stormy at all seasons in this quarter, but it was now the dead of winter, and the task seemed impossible.

But Richelieu was not to be baffled. He took good care to treat his army well. The men were well paid, well clothed, and well fed, a striking contrast to what prevailed in other armies of the period. For this toilsome duty he offered them double pay and special privileges. The work proceeded at once. A furious storm carried away part of the dyke, but it was quickly repaired. and in five months the task was completed.

La Rochelle now began to suffer from famine. The rich people in the town wished to surrender, but the sailors, who formed a large majority of the inhabitants, deposed the mayor of the city and elected in his stead a hardy and resolute sea captain. At the first meeting of the council this newly elected mayor

placed his dagger on the table, saying: "This is for the first man who talks of surrender."

An English fleet of a hundred and forty vessels, with six thousand soldiers on board, now appeared on the scene, and made several gallant attempts to break through the mole. But the fleet had to sail away, baffled. The city was by this time reduced to the last extremity of famine. The people had nothing to eat but roots and herbs, shellfish and boiled skins. The poor died off by thousands, and hundreds lay unburied in the houses and streets. At last even

An English Warship of the Seventeenth Century

the dauntless mayor recognized that further resistance was hopeless, and the gates of the city were opened to the enemy.

Six days after the surrender, the great sea dyke was almost completely destroyed by a fierce storm. Richelieu boasted that the very elements were fighting on his side, for, if the storm had come earlier, all his plans would have miscarried.

By his treatment of the captive Huguenots, the great cardinal showed that he was far removed from the intolerant and bigoted ideas of the age. He took vengeance on none, restored them all to liberty, granted them complete freedom of worship and equality of civil rights, rights which Catholics in England did not enjoy till over two centuries later.

In the next generation the Huguenots showed their gratitude by becoming the most loyal subjects of the king of France, and the most industrious and enterprising citizens in the country.

Richelieu, having thus succeeded in the first of the objects he had set before him, now turned his attention to the nobility. The record of the plots formed by this class against him would fill a volume, but the great cardinal was always beforehand in his knowledge of them. In every district he had in his pay a great army of spies drawn from every class. A voice could not be raised against him in the remotest corners, but the echo of it was in a few days heard in the cardinal's palace in Paris.

Upon all who dared to oppose his plans he pounced with an eagle's swoop. He never missed his prey, and in striking he struck always at the tallest heads. Four dukes, four counts, four marshals, as well as a host of the lesser nobility, he sent to the scaffold or the block. Marshal St. Géran, when he lay dying, said, half in jest, half in bitter irony: "They will not recognize me in the next world, for it is so long since a marshal of France has gone there with a head upon his shoulders."

One of the victims of his pitiless policy was the Duke of Montmorency. Among the proud nobility, Montmorency stood easily first. In his veins flowed royal blood, and his family had been illustrious throughout seven centuries of French history. Personally he was the noblest, richest, and handsomest man in France. But he took part in a plot against the cardinal, and was cast into prison like others. Princes, nobles, and people, all begged for his life. The clergy offered prayers in the churches for his pardon, but the relentless cardinal remained unmoved, and sent Montmorency to the block like the meanest criminal. This act terrorized the great lords, and Richelieu had rest from their plottings for a time.

True to his policy of breaking their power, he ordered them to dismantle all their fortified castles and to dismiss their armed followers. He also sent officers to see that his orders were carried out.

In place of the old feudal lords who acted as governors in each province, Richelieu created a body of officials called *intendants*. Their duty was to preserve order, to administer justice, to collect taxes, and to raise military forces for the king. They had indeed all the power of the old nobility, but they were creatures of the king and his ministers, and could be dismissed at will. This act may be said to have destroyed the last relics of the feudal system, and never again do we find the French lords rising in revolt against their sovereign. Thus Richelieu accomplished the second object of his ambition.

Having secured the unquestioned authority of the king at home, the great cardinal felt free to turn his attention to foreign affairs. Though he was an earnest Catholic, a bishop, a cardinal, and a prince of the Church, his whole foreign policy was directed against Catholic kingdoms and states and in favor of Protestant ones. This was not from any sympathy with their faith, but from political motives.

He saw with growing concern the rising power of the emperor, who was also ruler of Austria. He feared that he would soon become so great that he would swallow up the kingdom of France. He feared this the more because the ancient enmity between France and Spain had again broken out, and Spain and Austria worked hand in hand. He therefore resolved to strike, and strike hard, before they became too powerful. We have already seen how he

sent money secretly to King Gustavus Adolphus of Sweden to carry on the war against the emperor.

On the death of that great leader, Richelieu felt that he himself was able to enter openly on the struggle. This he did, and on many a field his generals humbled the pride of both Spain and Austria. Before he died Richelieu had added large tracts of country to the kingdom, and had extended its bounds to that of ancient Gaul. In the course of a few years he quite displaced Spain from its position as the first nation in Europe, and advanced his own nation to a position of power and glory never before attained.

Worn out with the cares of state, the great cardinal, having accomplished the threefold objects of his ambition, passed away in 1642 at the age of fifty-

The Tomb of Richelieu in the Church of the Sorbonne, Paris

seven years. He was the greatest statesman of the age, and his fame has grown brighter with the passing of the centuries. He has often been compared to Wolsey, but the great English cardinal never had the enormous power that Richelieu wielded.

Richelieu's personality, as statesman, general, and prince of the Church, has seized upon the imagination of all nations. His portrait is better known than that of most of the kings of France. In all the representations of him he has "a lean and hungry look," the glance of a hawk rather than of an eagle. But power is written on every line of it, and so also is stern and pitiless resolve.

Louis XIV

Louis XIII and his famous minister, Cardinal Richelieu, died within a few months of each other. The throne then passed to Louis XIV, a child of five years, while the place of minister fell to Cardinal Mazarin, the friend and helper of Richelieu. Mazarin's rule lasted from 1643 to 1661. For the greater part of that time the war with Spain dragged on with varying fortune. However, in 1657, Mazarin made an alliance with Cromwell, although Louis XIV was the nephew of Henrietta Maria, wife of the luckless Charles I. With the help of Blake's sea dogs and ten thousand of Cromwell's Ironsides, Spain was defeated by land and sea. Peace was soon afterwards concluded by the Treaty of the Pyrenees.

LOUIS XIV AND HIS FAMILY

With this treaty we have to note the passing of Spain as a leading power. A century earlier, under Charles V and Philip II, she had been lording it over Europe, interfering freely in the affairs of divided Germany, annexing Portugal and large domains in Italy, threatening the independence of both France and England, dictating to the Pope, monopolizing all the new paths of world commerce. The breakdown began with the disaster of the Armada in 1588. Since then her empire on the seas and in Europe had been steadily crumbling under the blows of Dutch, English, and French. The Treaty of the Pyrenees showed clearly that she was no longer able to defend her dominions and that she would have to accept an inferior position in European affairs.

France gained territory on the north and south, but the most important clause was one arranging a marriage between Louis XIV and Maria Theresa, daughter of Philip IV, the king of Spain. This marriage was desired by Mazarin in the hope that some day it would lead to a union of the two kingdoms of France and Spain. But this was precisely what the Spaniards did not want, and they in-

Louis XIV
King of France

sisted on a clause being inserted whereby Louis, on behalf of Maria Theresa and her heirs, renounced all claim to the Spanish throne.

In 1661 Mazarin died, and Louis at once took the government into his own hands. He was now twenty-three years of age, frank, handsome, imperious, and ambitious. As a youth he had given little promise of the strength of character he was now to display. As a boy he had been silent, solemn, and somewhat stupid-looking, but the old cardinal judged him aright when he said of him: "He will set off late but will go far, for there is in him the stuff to make four kings and one honest man."

When the ministers, who had hitherto taken their orders from Mazarin, asked the young king to whom they should now apply for instructions, he replied: "To me. I intend to be my own prime minister." And so, for the remaining fifty-four years of his reign, he kept in his own hands all the strings of empire, and gave personal attention to even the most trifling details of government. To carry out this policy no wearer of the crown ever worked harder than Louis XIV. He slaved at his desk for eight hours every day, and proved himself a thoroughly capable man of business. He selected his ministers wisely, but always treated them as servants to execute his commands without question.

The young king had a very high idea of the royal power, and was a firm believer in the doctrine of the

divine right of kings. According to this theory, the nation is regarded as a great family, with the king as its divinely appointed head. The king stands to his people in the relation of a father to his children. The duty of the king is to govern and of his subjects to obey, even as children obey their parents without question or demur. If the king does wrong there is no redress, for under no circumstances is it right to rise in rebellion against him. For any wrongs he may do he is answerable to God alone, who will call him to a strict account for his misdeeds.

This doctrine had also been held by the Stuart kings in England and Scotland; with what evil results to themselves we have already seen. But in France there was no parliament, and no Magna Charta to set a limit to the king's authority. The court chaplain of Louis XIV put the seal of the Church on this doctrine when he said in one of his sermons: "Kings are gods; they bear on their foreheads a divine charac-

Court lady of the time of King Louis XIV

ter; to speak evil of kings is almost blasphemy."

No man ever loved pomp and magnificence more than Louis. Yet he loved them not so much because of personal vanity as for reasons of state. "*I* am the *State,*" he is reported to have said; and so, by the splendors of his court and the magnificence of his palaces, he wished to show to all the world the greatness of the nation represented in his person.

Early in his reign he planned the erection of a royal palace on a scale of grandeur hitherto unknown. He chose for the site a place a short distance from Paris, where he sometimes went to hunt. He spared neither money nor labor upon the work, and soon the magnificent Palace of Versailles rose as if by enchantment in a place where a short time before there had been only forests and marshes.

This vast palace, with its endless halls and apartments, and its huge gardens and beautiful fountains, is said to have cost altogether two hundred million dollars. This place Louis made his home and the seat of the government, and here gathered round him all the great and noble and ambitious persons in France. For Louis loved to be surrounded by crowds of courtiers, and gave his favors and honors to those only whom he saw frequently about him. In this spacious palace the *Grand Monarch,* as his subjects loved to call him, reigned like Jupiter upon Mount Olympus, with his courtiers as lesser deities doing homage before him. "Poets, preachers, orators vied

THE PALACE AT VERSAILLES

Courtier of the time of King Louis XIV

with the nobles and with each other in praising his glory and his power as something almost divine."

Perhaps nothing shows better the exalted idea the king had of his own importance than the mean services he required of his nobles, who, strange to say, were only too eager to render them. Great lords undressed him when he went to bed, and others dressed him in the morning. One handed him his shirt, another put doublet and hose upon him, a third brought him his embroidered vest, while a fourth fastened on his sword. When the king sat down, nobles stood behind his chair; when he took a drive, nobles surrounded his carriage; and when he drank his wine, they waited at table on him. In the same way, the great ladies in attendance on the queen and the young princesses were required to perform the most trivial and tiresome duties.

The royal household is said to have numbered over fifteen thousand titled persons, all living in luxury and splendor at the cost of the people. No wonder

the magnificence of the court dazzled Europe, nor is it amazing that French fashions and French manners became the models in every civilized country.

The money required to support this more than royal state involved a crushing burden of taxation upon the people. But Louis, with the help of the famous Colbert, his minister of finance, set to work to relieve these burdens by finding new sources of revenue, and by reforming many of the old abuses. Encouraged by the king, Colbert did a great deal to encourage trade and revive commerce. He was the first to protect native manufacturers by placing a duty on foreign goods, and so was the author of the system of protection and tariffs of which we hear so much today. He founded great trading companies on the model of the East India Company of Great Britain, and established colonies in India, America, and Africa. He constructed roads and built bridges all over France, and by the formation of a great waterway, the Languedoc Canal, between the Mediterranean Sea and the Bay of Biscay, he gave an enormous impetus to trade in the southern part of the country.

In this way the material resources of the country were largely increased, its commerce was developed, its wealth became more widely distributed, and the people were able for a time, at least, to meet all the demands created by the extravagance of the king and his court.

France and Europe

When Louis XIV took the government into his own hands in 1661, he found himself at the head of a strong and united nation. The rival nations of Europe were for various reasons weak or helpless. Austria and Spain were exhausted by the terrible Thirty Years' War. England, Holland, and Sweden had their own home troubles, which would make them slow to embark on foreign quarrels, while Germany was still broken up into a number of small states that never acted in unison.

Louis XIV, conscious of his own power and of the weakness of his probable enemies, took advantage of the death of Philip IV of Spain, his father-in-law, to claim the Spanish Netherlands, the country now called Belgium, as his wife's portion.

Now it will be remembered that Louis had entered into a solemn agreement in the Treaty of the Pyrenees not to make any claim upon the Spanish possessions. But Louis contended that this promise was conditional on his receiving five hundred thousand crowns as his wife's dowry. As this had never been paid, he laid claim to the Spanish Netherlands in its stead. Here, as always, Louis acted with energy and promptness. He wasted no time in parleying, but at once sent across the northern frontier a great army, under the most capable of his generals, Marshal Turenne, and in a few weeks had seized all the important towns.

But the easy victory of the French king aroused the fear of the Hollanders, who felt that the independence of their country would be more secure by having as neighbors in Belgium the weakened Spaniards rather than the powerful king of France. Accordingly, they formed, along with England and Sweden, a triple alliance to check the progress of France. Louis did not feel himself strong enough at this time to defy his enemies, so he made peace on condition of receiving certain territory on his northern frontier. (See map, page 271.)

Naturally enough, Louis bore a deep grudge toward the Hollanders, who had snatched from him the fruits of his victory. Besides, they were his rivals in trade and commerce, and heretics to boot. So, in 1672, he advanced against Holland with a great army.

The Dutch government, taken unawares, offered but a feeble resistance. This was, however, so displeasing to a section of the nation that they massacred the leaders, and put at the head of the state the young Prince of Orange, afterwards William III of England. This prince, young as he was, had all the love of country of his great ancestor, William the Silent, and in his resistance to his enemies he showed an equal determination and resource.

Once again the Dutch cut the dikes which kept out the sea, and flooded the low-lying ground with the waters of the ocean. The victorious French troops were helpless against this new and unexpected

William III
King of England

enemy, and withdrew from the country baffled.

Meanwhile Spain, Austria, Denmark, and several German states came to the aid of Holland. France, unable to sweep back the waters of the sea in Holland, turned fiercely upon its new foes, and in a series of brilliant battles defeated all the allied forces. This war was brought to a close in 1678 by a treaty which gave France additional territory on its eastern borders.

France emerged from the last struggle with increased prestige. She had withstood successfully the combined strength of Europe. It is true she had failed in Holland, but she had been foiled by the forces of nature, and not by force of arms. Everywhere else her generals and her armies had proved themselves invincible, and it was generally believed that the great king in making peace was only preparing for a greater spring.

Notwithstanding all this, it is from this time that the decline of Bourbon power is usually dated. They had still to gain many victories and to capture more territory, but the handwriting was on the wall.

What were the signs then which, in almost the noontide of its glory, showed that the sun of France was surely setting? One of these was the ever-growing burden of taxation which was paralyzing the trade and commerce of the country. Another was the increasing suspicion and indignation with which all Europe regarded the policy of France.

But the signs of decline and decay were evident most of all in the new policy of the king towards his Protestant subjects. Louis had never been a friend to the Huguenots, although Colbert, his great minister, and Turenne, his famous general, belonged to that faith. But about the year 1680 he declared openly against them, and in 1685 he revoked the Edict of Nantes, which had granted to all Protestants full civil and religious rights.

No excuse can be offered for this shameful action. The Huguenots were among the most loyal, the most contented, and the most industrious portion of the nation. But all this availed nothing with the imperious king. He had now become a great churchman, and probably hoped to atone for his early sins, which were many and grievous, by a burning zeal for the old faith.

Thousands perished on the scaffold, in the prisons, or in the galleys, but other thousands contrived to escape to other and more favored lands such as England, Prussia, Switzerland, and America. The flight of these clever workmen and their families

drained the country of some of its best blood, and correspondingly enriched the countries to which they fled in search of safe homes.

William of Orange, taking advantage of the feeling roused against Louis by constant annexations of territory and his betrayal of the Huguenots, united almost all Europe against him in the Grand Alliance of 1689. Louis put forth mighty efforts to meet the new crisis, and soon he had in the field an army of two hundred thousand men.

William of Orange was by this time king of England, and at first he was too busy with troubles there to take an active part in the war against Louis. But that king, engaged though he was with foes on every side, did not forget his old enemy, William. He sent soldiers to Ireland to help James, and we should remember that at the battle of the Boyne one-fourth of the army that gave battle to William III were Frenchmen, and the commander-in-chief was a French general. The commander of William's army also was a Frenchman, one of Louis' former generals, who had been expelled from his native land because he was a Huguenot. He was killed in this battle.

In 1692 Louis made another and more determined effort to strike a blow at his hated foe. He got together a powerful fleet under the great French admiral Tourville, and waited for a favorable chance to invade England. But a superior British fleet

HAMPTON COURT PALACE

Built for King William III by Sir Christopher Wren, an eminent English architect

French warship of the time of King Louis XIV

under Russell attacked it off Cape La Hogue, and after a ten-hour fight Tourville retreated in good order. Being unable to find a harbor wherein to shelter, the French ships took refuge close to land off La Hogue, under the guns of the French forts. This, however, did not save them, for the English sailors, rowing up to them in boats, burned thirteen of the French ships under the eyes of James II and his army of invasion.

This victory gave Britain command of the seas, and Louis never again attempted to invade England.

On land William and his allies did not fare so well.

Louis and his captains gained many battles, but as the resources of the country were exhausted, he was compelled to sue for peace. This was concluded by the Treaty of Ryswick in 1697, wherein William of Orange was acknowledged as king of Great Britain and Ireland.

War of the Spanish Succession

Everyone recognized that the peace just concluded was only a breathing space, for the whole of Europe was waiting breathlessly for the death of the king of Spain. This king, weak alike in body and in mind, had succeeded to the throne in 1665 when his father, Philip IV, died. His death had long been expected but now it was known for certain that he was dying, and the nations were dreading the struggle for his great possessions that was sure to take place.

The nearest relatives of the dying king were the wives of Louis XIV and Leopold of Austria. Europe was determined that neither of these sovereigns would be allowed to add the huge territories of Spain to those they already possessed. England and Holland especially endeavored to persuade the monarchs to adopt a plan whereby they would avoid thus upsetting the balance of power in Europe. Consequently, treaties were arranged under the terms of which the Spanish possessions were to be divided between the royal families of France and Austria.

It is hardly to be wondered at that when news of

this division of his possessions reached the king of Spain he flew into a violent passion, and the queen, who really ruled for her husband, smashed some of the furniture in her room. The king of Spain, whose mind had been influenced by the skillful diplomacy of the French ambassador, on his deathbed made a will leaving all his possessions to Philip of Anjou, the second grandson of Louis XIV.

Here was a situation that tempted Louis. The question before him was whether he should claim the whole of Spain in terms of the will, or whether he should stick to his bargain, and share half with the house of Austria.

Shamelessly and without hesitation, Louis resolved to play the bold game, and within a few days of the king of Spain's death Philip of Anjou was crowned in Madrid as Philip V. "There is no longer any Pyrenees," Louis is reported to have said when he heard the news. We need not wonder at the exultation of the king. By this step he seemed to have gained all that he had schemed and planned for throughout his whole reign. France and Spain were now virtually joined, and together he hoped they might bid defiance to combined Europe.

The emperor was furious at the loss of his expected share of Spanish territory and together with England, Holland, and the German states, he joined in a second grand alliance against Louis.

William III of England stood at the head of this

alliance, as in that of the preceding war, but just at this time instant death removed him and the leadership passed to a greater military genius than he. William should be remembered, however, as the statesman whose stubborn heroism had done most to defeat the designs of Louis XIV.

William was succeeded in England by Queen Anne, a daughter of James II. Her closest friend was Sarah Jennings, the Duchess of Marlborough, whose husband now became commander of all the English and Dutch forces.

John Churchill, afterwards Duke of Marlborough, was born at Ashe, in Devonshire, in 1650. Even in his youth he showed himself to be a brave and skillful officer, and when he served with the Royal Guards in France he was publicly thanked for his energy and ability.

The French knew him as "the handsome Englishman." His figure was tall and well formed, his manners attractive, and his whole bearing full of dignity and grace. He was, however, selfish and miserly, and often stooped to mean and underhand actions to further his inter-

John Churchill
Duke of Marlborough

ests. Thus, though he was advanced to favor by James II, he was one of the first to desert to King William III. For this William gave him the title of Earl of Marlborough, and the command of his troops in the Netherlands. But Marlborough, tempted by great bribes from Louis XIV, began working to restore James II to the throne. For this treachery he was brought back to England, and was imprisoned in the Tower of London for a time. He was at length pardoned, and was sent again to the Continent in command of the troops, for there was no other general to compare with him as a leader.

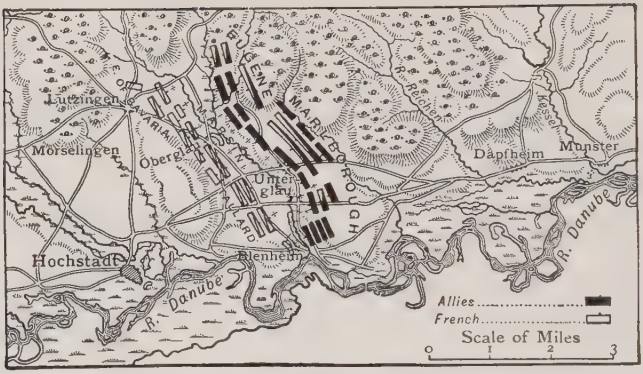
Although Marlborough had command of the British and Dutch troops in the Netherlands, the Dutch officers and advisers were timid and often wanted to put off doing anything until it was too late to do it. As Marlborough always wanted to strike quick and hard at the French, he was often almost in despair. It was like putting a racehorse and a mule to draw the same carriage. But, fortunately, Marlborough had a very good temper. His favorite motto was "Patience will overcome all things," and by his winning speech and charming manner he generally obtained his way in the end.

In the first two campaigns Marlborough showed his skill and energy by taking five fortresses from the French and Spaniards, and thereby saved Holland from being conquered. The Dutch now showed how thankful they were to their deliverer. Once he

and his staff were very near being captured by some plunderers, and the news got about that he had been made prisoner. When he arrived in safety at The Hague, the Dutch people wept for joy to see him.

But Marlborough was to do far more than save Holland. In his next campaigns he crushed the power of France, which then seemed so threatening to Europe. The French, with the help of the Bavarians, hoped to conquer a great part of Germany and to invade Austria. Marlborough made his plans secretly and skillfully to prevent this. He quickly led his troops along the bank of the river Rhine, and then, turning up the valley of the river Neckar, he took the Bavarians by surprise, and defeated them on the bank of the Danube. The French sent a large army to help the Bavarians, while Marlborough was joined by the troops of the emperor, commanded by Prince Eugène of Savoy, who was also a great general.

The French and Bavarians now took their stand on a line of hills, in front of which was a stream that flowed into the Danube River. The strongest part of their position was the village of Blenheim, which rises high above this stream and above the swiftly flowing Danube. The French marshal, Tallard, fortified the village, and kept many of his best troops there, leaving other parts of his long line not so well guarded. Soon the battle raged all along the line, and the French at first beat back the attack



Plan of the Battle of Blenheim

on Blenheim. Then Marlborough ordered his soldiers merely to keep up a pretense of attacking this strong position, while he made his chief attack across the marshy ground against the weakest part of the enemy's line — the center. It was a difficult and dangerous task to cross the marshy valley and the stream under the fire of the French and the Bavarians, but at last it was done. Late in the afternoon Marlborough led eight thousand of his horsemen up the opposite slope, to charge an even larger force of French cavalry.

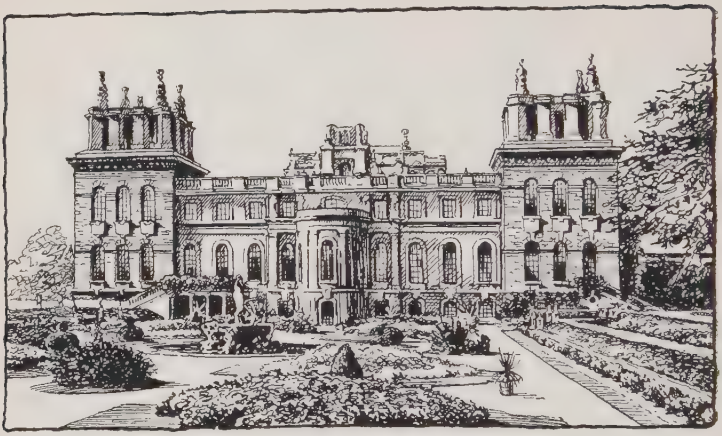
Marlborough's foes were dismayed at his determined onsets, and at the second charge they fled in confusion. Hard pressed by the victorious allies, they made for the Danube, hoping to cross it by a ford; but the water was too deep and the current too strong. Hundreds were swept away by the waters, and the rest, among them Marshal Tallard, their

commander, surrendered to Marlborough's troopers. But this was not all. The eleven thousand French foot soldiers, who had been so bravely defending Blenheim, were now, by the flight of the French center, quite cut off from their comrades, and had to lay down their arms.

Altogether the French and Bavarians lost nearly forty thousand men in killed, wounded, and prisoners, as well as most of their cannon, and all their tents and baggage. The survivors of these combined forces, only some twenty thousand in number, retreated with all possible haste towards France.

Such was the great victory of Blenheim, which was won mainly by the skill and daring of Marlborough. An English officer who was in the battle thus describes Marlborough's conduct there. "No general ever did behave with more composure of temper and presence of mind than did the duke. He was in all places wherever his presence was required, without fear of danger or in the least hurry, giving his orders with all the calmness imaginable."

And yet we know that Marlborough worked very hard indeed. For seventeen hours he rode about on that day, giving orders and seeing after the pursuit. Indeed, shortly afterwards, he wrote to his wife that he had become distressingly thin, and that if he did not soon return to be tended by her, he would be quite worn out. Thanks to Marlborough, Germany was saved from a French invasion, and he



Blenheim Palace

This handsome palace, located on a splendid estate near Woodstock, England, is one of the many gifts given to the Duke of Marlborough by the English Parliament in recognition of his victory over the French at Blenheim and his service in the English army.

recovered nearly all the German strongholds which the enemy had seized earlier in the war.

For these great services Marlborough, on his return to England, was thanked by Parliament. The splendid estate of Woodstock, near Oxford, was also given to him and to his heirs.

In the next year little was done; but in the year after that, when the French made an effort to regain ground in the Netherlands, Marlborough met and defeated them in the great battle of Ramillies. The fighting was severe, and at times the outcome seemed uncertain. At one time Marlborough, when rallying his men, was nearly surrounded by the French. At

last his foes fled with heavy losses, and were forced to give up all the Netherlands which they had held.

There was now a chance of peace, if the allies had not asked too much. But they were puffed up with pride, and probably Marlborough wanted the war to go on, so that he might win more glory and wealth. The French and Spaniards did far better in the next year; and not till 1708 did Marlborough win another great victory—that of Oudenarde. In the same year he also took the strong fortress of Lille, after a gallant defense by one of the ablest of French generals.

France was now in sore straits. She had lost terribly in men and money, and her peasants were crushed by the heavy taxes needed to keep up the war. Instead of France conquering Europe, it seemed as though the allied forces of her enemies were likely to overwhelm France.

But when they asked for harder terms than before from the French king, he appealed to his people for another effort, and they nobly responded. Though their troops were only half-clothed, half-armed, and half-fed, yet they fought more bravely than ever. After a long and desperate battle at Malplaquet, Marlborough drove the French out of their lines; but his troops lost more heavily than the French.

The English people were now quite weary of the war, and, besides, Queen Anne was on very cool terms with Marlborough. She had had a violent quarrel with his wife, and had dismissed her from

all high offices. In vain did the duke, when he came back to England, throw himself on his knees begging the queen not to disgrace his wife. The man who had subdued the power of France could not bend the will of the resentful queen; and he himself was soon disgraced. It happened thus:

The Whig ministry, which had supported him, had become more and more unpopular, and at last a Tory ministry was formed by the queen. Some of the new ministers who desired to ruin Marlborough, brought up charges against him that he had been taking the public money, and the charges were proved to be true. Marlborough's excuses were that others had done the same, and that he had used much of it for getting news about the enemy's plans. These were lame excuses; and as the new ministers desired to ruin Marlborough, the queen soon dismissed him from all his offices. He bore his disgrace with dignity and manliness, and, with his duchess, left England and retired to the Continent after peace was made.

Because of Marlborough's removal and England's withdrawal from the war, Louis XIV was not humbled as he might have been. His grandson was allowed to retain the throne of Spain, but only on solemnly renouncing all his claims to the throne of France. Thus the Bourbons held the crowns of both Spain and France, but Spain was compelled by the victorious allies to give her Belgian and Italian lands

to Austria, and other parts of her empire with certain excellent trading privileges to England.

The terms of peace secured England's foremost position as a maritime power. Marlborough's victories on land extended British power on the sea, for, in addition to Gibraltar and Minorca, which had been captured during the war and which gave her command of the Mediterranean, she received from France Nova Scotia, Newfoundland, and the Territory of Hudson Bay, and Spain ceded to her very valuable trading concessions in the Spanish-American colonies.

As for the Grand Monarch, Louis XIV, the victories of Marborough had ended his career of conquest. This king ruled over France for seventy-two years, from 1643 to 1715. The same period saw six sovereigns and a lord protector ruling over Britain, and great and violent changes passing over the land. The Civil Wars, the execution of the king and the rise of the Commonwealth, the Restoration, the Revolution, and the accession of a new dynasty with George I, all occurred within the single reign of the great French king.

But the reign of Louis XIV is famous not merely by reason of its length, although that is the greatest in the annals of history, but rather by its deeds. During this period France attained a position of unexampled power and glory. It met and conquered on many battlefields the combined armies of

Europe. It largely extended the bounds of its territories, and in Canada, India, and Africa laid the foundations of what was, for a time, a great colonial empire. It produced sufficient great men to adorn half a dozen reigns. A mere list of these would take up considerable space, and we can but mention one or two of the more famous, such as the dramatists Corneille, Racine, and Molière; La Fontaine, the writer of witty and charming fables; Pascal, the great philosopher; and Fénelon, the French prelate and author, who wrote for his pupil, the young dauphin, the well-known story of *Télémaque*.

With the declining years of the great king the glory and splendor of France also steadily set, closing at last with his death amid disaster and gloom.

The condition of France, so prosperous at the beginning and middle of this reign, was wretched beyond measure at its close. The state of the country is vividly brought before us by a writer of the period, the learned Fénelon: "The whole of France is one great hospital with no food in it. The people are dying every day of illness brought on by famine. The land goes uncultivated; the cities and provinces have lost the greater part of their inhabitants; trade and commerce have come to an end."

The haughty king himself was conscious that all his schemes had miscarried. His spirit was crushed by public disasters and by private bereavements.

Within a short space of time he lost his son, his grandson, and the elder son of the latter, all struck down by a malignant fever. The heir to the throne was now his great-grandson, a boy five years of age. Calling him to his bedside, the dying king said: "You are soon to be king of a great country — try to keep peace with your neighbors; I have been too fond of war; do not imitate me in that or in my too great expenditure."

Thus the passing of the Grand Monarch was almost as pathetic as that of the great Napoleon a hundred years later. Both had brought their country to the verge of ruin by their unbounded and reckless ambition, yet both retained almost to the end the affection and confidence of their subjects.

Jean Baptiste Molière
A famous French dramatist of the time of King Louis XIV

The Peace of Utrecht marks another turning point in European history. As Spain was the dominant power of the sixteenth century, so France, under Louis XIV, had been the leading power of the seventeenth. And just as Spain had exhausted her power by the time

of the Armada of 1588, so Bourbon France now had suffered exhaustion by the War of the Spanish Succession, and thenceforth declined.

A great law of nature was working to defeat these ambitious empire-builders. It goes by the name of "the balance of power," which means that, whenever any state carries its imperial expansion to a point where it threatens the sense of security of neighboring states, those states will unite to make it stop, and will seldom rest satisfied until they have thoroughly broken its power. This is the only law that has governed international relations down to our own day.

CHAPTER VI

EASTERN EUROPE

Driving Back the Turks

While the peoples of western Europe were contending with Louis XIV, in the East the empire of the Turks was being broken down and two new powers were rising.

For two hundred years the Turks had hovered over Europe like a threatening cloud. From the time of their conquest of Constantinople and all the neighboring country, there had been real danger that their fleets would gain possession of all the Mediterranean Sea and that their armies would overrun Germany. Under the great sultan, Solyman the Magnificent (1520-1566), their conquests reached almost to Venice on the Adriatic, and to Vienna on the Danube. They brought many Christian nations under their sway, among them the Hungarians, Rumanians, Serbs, Greeks, and Bulgarians. They even overcame the Tartar tribes that dwelt north of the Black Sea, shutting off Russia's southern outlet. Those tribes were then compelled to become subjects of the Turkish Empire.

But after the death of the mighty Solyman and a severe defeat of their navy, off the coast of Greece,

the Turks began to lose their fighting spirit, and for some time Europe was relieved from the strain of withstanding them. The sultans gave themselves up to lives of ease, and allowed palace officials and favorite wives to decide important affairs of state. Their government became feeble and corrupt. More serious still, their army suffered decline. In the early days of their invasion of Europe the Turkish soldiers had been better disciplined than those of the European princes whom they encountered. The backbone of this army was the famous force called the *Janizaries*. It was recruited by compelling Christian subjects to give up their sons to be reared in the Moslem faith and trained as professional soldiers for the defense of the sultan. As the government lost vigor, these troops became less efficient. Meanwhile the armies of the European nations were improving under the influence of military reformers like Gustavus Adolphus and Francis Louvois, the war minister of Louis XIV.

About the middle of the seventeenth century certain able ministers managed to rise to the head of the sultan's government. They tried to put a stop to the mismanagement and corruption that had spread so widely. Under these strong leaders the Turkish attack on Europe was renewed. Poland lost a large piece of territory, and the Venetians had to surrender the island of Crete. Once more Italy and Austria were threatened.

In the year 1683 a huge Turkish army, commanded by the grand vizier of the empire, arrived before the city of Vienna. Just at this time the Emperor Leopold was deprived of German allies by the diplomacy of Louis XIV, and so could muster only a small army. The garrison of Vienna numbered 14,000 men, and the town was crowded with peasants who had fled to its protecting walls. The place could not hold out long with so many mouths to feed. The Turks had good artillery, and quickly opened a breach in the walls, but the grand vizier did not wish to carry the rich city by assault because in that case his soldiers would get all the plunder. Better, thought he, to threaten and starve it into surrender under the terms of which he himself would have the disposal of all captured property. So operations against Vienna were delayed, and this gave time for help to arrive.

It was the kingdom of Poland that came to the rescue of Christendom at this crisis. Under her new king, John Sobieski, she had been fighting gallantly to recover her lost provinces, and the Turks had learned to dread

John Sobieski
King of Poland

the very name of that ruler. Alone among the European states, Poland now brought aid to hard-pressed Austria. The news of this approaching reinforcement gave Vienna courage to hold out. Sobieski arrived near the city with a fairly large army, and was at once given command of all the emperor's forces as well as his own. From a hill he looked down on the vast camp of the Turkish army spread over the Danube plains, and their siege lines around the city. He was not a moment too soon, for disease and starvation had made the situation desperate for the defenders. When the people of Vienna saw the Polish signal fires at night, they knew that deliverance was at hand.

On the twelfth of September the Christian troops descended from the hills, and with the war cry "Sobieski forever!" hurled themselves upon the Moslem host, and drove it from the field in a wild rout. The elaborate camp of the besiegers, which had been laid out with streets, bazaars, and mosques, and which was furnished with all sorts of luxuries, fell into the victor's hands. The grand vizier barely escaped with his life, and was unable to rally the remnant of his army until it had been driven to the borders of Serbia. Had he been killed or captured in battle his end would have been more glorious, for at the sultan's command this unfortunate man was afterwards beheaded as a penalty for his defeat.

From the day of that memorable battle under the

walls of Vienna, the Turkish Empire in Europe has suffered continuous decline. During the next five or six years the Emperor Leopold's armies won place after place from the Turks until the entire kingdom of Hungary was cleared of them. The Poles recovered the province they had lost. Then the Venetians joined in the war, conquered the coasts of the Adriatic and most of Greece, including the cities of Corinth and Athens. It was during this war that a Venetian bomb shattered the most beautiful of the temples of ancient Greece, the Parthenon at Athens.

Ruins of the Parthenon at Athens, Greece
This most beautiful of the temples of ancient Greece was shattered by the explosion of a bomb thrown by Venetian soldiers while fighting to expel the Turks from Europe.

The sultan was stubborn and would not admit defeat. War dragged on for years, till at last Prince Eugène, the emperor's famous general who later helped Marlborough win the Battle of Blenheim, won a great victory over the Turks, led by the sultan himself, at Zenta in Southern Hungary. A year before this, Russia had joined in the war and had taken Azov, an important stronghold to the north of the Black Sea. The sultan now submitted, and signed peace at Carlowitz, in 1699, leaving the Austrians, Venetians, Poles, and Russians in possession of the territories they had taken from him.

Taking advantage of the War of the Spanish Succession, which left Austria exhausted, the Turks, sixteen years later, suddenly renewed war in the East, hoping to wipe out the disgrace of Carlowitz. They quite easily recaptured Greece from the Venetians, but were badly defeated again by Prince Eugène in Southern Hungary. A treaty was signed at Peterwardein in 1718, ceding still more territory to Austria. Hungary had passed out of the hands of the Turk forever.

These wars marked an epoch in the history of the Turk. No longer was Europe to stand in fear of his attack. His expulsion from Europe was now only a matter of time. The important question for the future would be who was to get the liberated territory. All the great powers, especially Austria and Russia, were deeply interested in this question. At

this very time Russia was being transformed from an Asiatic to a European power under the lead of a most remarkable man, Peter the Great.

Peter the Great

Even in the seventeenth century Russia was in numbers and extent the greatest of European powers. Yet its existence was almost unknown and its influence never felt in the councils of Europe. In a single reign, by the efforts of one man, Russia passed at once into a dominant place among the great nations of the west. Nothing like it has been seen in modern times, unless indeed it be the advance to the front rank of the empire of Japan in our own days. But no single name is associated with the rise of Japan, as that of Peter the Great is associated with the rise of Russia. By sheer force of will he drove, pushed, and almost kicked his people into prominence in spite of themselves.

Peter the Great.
Czar of Russia.

In order to understand what Peter did for Russia, it is necessary to know something of its previous history and of the condition of the country when he began to reign.

Of the early history of the

Tartar Types

These pictures illustrate the kinds of costume worn by savage Tartar tribes who overran Russia in the thirteenth century.

country very little is known. The main body of the people are Slavs, but from time to time there have been invasions of Northmen and Asiatics, whose descendants are still to be found in many parts of that extensive country.

Of these invasions the most terrible was that of the Tartars, or Mongols, in the thirteenth century. These, under a leader descended from the great Genghis Khan, swept over eastern Europe like a devastating hurricane. Cities disappeared before their advance, and populous plains were changed to barren deserts. For three centuries the Russians groaned under the cruel yoke of these barbaric Tartar invaders, and during that period the nation sank farther and farther back toward savagery.

About the middle of the fifteenth century, shortly after the Turks had captured Constantinople and

reduced the Greeks to the same degrading bondage, the Russians rose under Ivan the Great, and after a terrible struggle drove the main body of Tartars from their lands.

From this time till the appearance of Peter the Great the history of Russia belongs rather to Asia than to Europe. All the energy of the Russians was devoted to pushing back the Tartar hordes from their European frontiers. So successful were they in this, that by the middle of the seventeenth century they possessed the whole of Siberia from the Ural Mountains to the Pacific Ocean.

On their western frontier they were unfortunately completely shut off from civilized Europe. The barren plains of Poland, which stretched almost from the Baltic Sea to the Black Sea, isolated them on the landward side. On the north an unbroken line of Swedish provinces cut them off from the Baltic Sea, while between them and the Caspian Sea and the Black Sea came the lands of the Tartars and Turks. (See maps, page 271.)

As might be expected from these conditions, the Russia that meets our view when it finally comes out into the light of history is, in its government, customs, and manner of living, essentially Asiatic. The men wore the flowing robes and long beards of Orientals; they kept their women veiled and separated after the fashion of the East; they greeted one another by prostrating themselves on the ground;

and in numerous other ways they showed the influence of Asia. It is true that they remained Christians, after the manner of the Greek Church. But it

Russian noblemen, members of an aristocratic order of ruling princes, called *boyars*. This order was abolished by Peter the Great soon after he came to the throne of Russia.

was a debased form of Christianity which they professed, and but little removed from the superstitions of paganism.

The task which fronted Peter the Great was to break down the barriers between his country and civilized Europe, and open a way for his people to the fuller, richer, nobler life of the West. To this

task, from the very beginning of his reign, he set himself with almost superhuman energy and will.

It is worth while looking at a man who took upon his shoulders a burden so great. He was a giant in stature, being about six feet six inches in height. He had a wild, savage look, intensified by a nervous twitching, which gave a grim and terrifying appearance to his whole features. From time to time he was seized with fits of wild rage, when he acted as a madman, and no one about him was safe. He was cruel, vengeful, and utterly regardless of human life; but over against these vices we can set many virtues. He had a strong sense of duty, and worked harder even than Louis XIV at the trade of king. He had a passionate love for his country, and at all times put its interests before his own. He had also qualities that are rare with kings in every age, a deep sense of the dignity of labor, and a perfect hunger after knowledge. Yet Peter the Great was no hero, and perhaps the best one can say of him is that he was a great king but a bad man.

Peter the Great wearing the costume of western Europe which he introduced into Russia

The circumstances of his early

years account for much of the lack of self-control he showed through life. As a boy he was allowed to do what he liked. He chose as his companions people much older than himself, men who were clever artisans, but ill-bred, vicious, and corrupt.

In this school Peter was an apt pupil. He cared nothing for books, but he had a passion for practical work of every kind. As a boy the blacksmith's forge and the carpenter's shop had an abiding interest for this royal youth, and there he spent his time toiling harder than any apprentice.

At seventeen years of age he took the government into his own hands. His first care was to remodel the army. For this purpose he sent for European officers to drill and lead his troops, placing at their head a Scot, Patrick Gordon, in whom he had the fullest trust. With this army he marched south to the Sea of Azov and soon captured the town of that name from the Turks.

No sooner did he find himself in possession of a seaport, than he set about building a navy. He called to his aid for this work shipwrights from all quarters, and in two years a small fleet of Russian war vessels was sailing on the Sea of Azov.

In order to study shipbuilding under the best masters, he set out with a few companions on a visit to Holland and England, the centers of maritime enterprise. Peter, we see, was a believer in the saying, "If you want a thing well done, do it

PETER THE GREAT AT AN ENGLISH DOCKYARD

yourself.'' So, dressed as a common workman, he toiled tirelessly for four months in the shipyards of Amsterdam, until he had mastered the details of shipbuilding which he could learn there.

At the same time he studied every sort of manufacture within reach. He visited paper mills, flour mills, printing presses, and factories of all kinds, astonishing everyone with his quick grasp of the various processes of manufacture.

From Holland Peter crossed over to England, where King William III placed at his disposal a house near London. This house, a fine mansion, belonged to John Evelyn, a prominent statesman who is now chiefly remembered because he left a

John Evelyn's House, where Peter the Great and his companions lived during their stay in London

Diary that contains an intimate history of his own time. Peter the Great and his companions lived in John Evelyn's beautiful home, and again Peter worked in the dockyards. He refused to be royally entertained by the king of England or to have anything to do with the people about the king's court.

The half-savage character of Peter the Great and his companions is shown by the condition in which they left houses and palaces in which they resided during their travels. John Evelyn sent in to the English government a claim for damages done to his house by the Russian tenants. Evelyn said that "the place is in so bad condition that I can scarcely describe it; locks are broken, doors unhinged, and much of the furniture is lost or destroyed." The English government granted Evelyn two thousand dollars to make good his loss.

On a later occasion, when Peter was visiting Frederick the Great of Prussia, he was lodged in the summer palace. Wilhelmina, the king's sister, gave an amusing description of the conditions of things on his departure. "What desolation was there visible! I never beheld anything like it. Indeed, I think Jerusalem after its siege and capture could not have presented such another scene. This elegant palace was left by him in such a ruinous state that the whole of it had to be rebuilt."

On his departure from England Peter the Great induced several hundred English artisans — engineers,

miners, iron-founders, and workmen of all kinds — to accompany him in order to supervise the construction of roads and bridges, ships and canals, schools and hospitals that he planned to build.

While Peter was in England, a revolt broke out in Russia among those who hated the new manners and new fashions of the West. Gordon, the Scotch commander of the Russian troops, marched against the rebels and defeated them. Some he put to death, others he kept in prison till the return of the czar.

On his return Peter revealed his savage nature by the cruelty with which he tortured and killed the prisoners. In several instances he himself, with a two-handed sword, acted as executioner, compelling his principal nobles to follow his example.

He next set himself to reorganize the army from top to bottom on the German model — with German arms, German uniforms, and German officers. He himself served in the ranks as a private, working his way up grade by grade to the top, an example which he made all the young nobles follow.

After some years of preparation, incessant drilling, and training, Peter thought the time had come to realize the great ambition of his life, namely, to obtain a seaport on the Baltic, "a window into Europe," as he called it. The Baltic provinces, as we have seen, all belonged to Sweden, and Peter knew well that they would not be given up without a hard struggle; but he was prepared to pay the price.

Charles XII
King of Sweden

The king of Sweden at this time (1700) was a man, or rather a youth, quite as remarkable as Peter himself. Charles XII was only fifteen years of age when he ascended the throne in 1697. He was fond of open-air life, simple in his habits, strong and resolute, and brave to the point of being rash.

The accession of a boy king to the throne of Sweden seemed to the other northern powers — Denmark, Russia, and Poland — a good opportunity to seize some of its possessions on the southern shores of the Baltic. They formed an alliance for this purpose, and early in 1700 the armies of these three states advanced on the Swedish provinces.

In this crisis the boy king, now eighteen years of age, proved himself a military genius of the first rank. As the Baltic was frozen over at this season of the year, the allies thought they were safe from attack till the early summer at least. But Charles took the daring and unheard of course of leading his army — cavalry, infantry, and artillery — across the Baltic Straits on the ice. Denmark was then at his mercy, and was glad to make peace on any terms.

Charles next turned his forces against the Russians, who had seized some territory on the Gulf of Finland. Though outnumbered by three to one, Charles gained a signal victory, capturing ten thousand men and a hundred sixty cannons.

The king of Sweden now made the fatal mistake of turning aside to Poland instead of following up his victory and falling upon Peter before the latter could raise a new army.

In Poland Charles XII gained many brilliant victories, and forced the Poles to depose their king and elect a new one in his stead. But all this occurred while the Russian army, led by Peter the Great, was seizing province after province in the north.

Charles, realizing at last the growing power of Russia, resolved to strike at the center of the empire. With a large army he advanced on Moscow, following almost the very route taken by the great Napoleon a hundred years later. The march was a disastrous one in each case. At Pultowa, in 1709, the Swedish troops — hungry, footsore, and weary — were met by a Russian army four times their number. The Swedes performed miracles of valor, but all to no purpose, against the force of numbers. They were not only defeated but annihilated.

Charles XII fled southwards into Turkey, where he remained for five years engaged in a vain endeavor to induce the Turks to declare war on Russia. At last he made his way across Europe with a single

companion to his own country. Four years later, in 1718, he was killed while besieging a fortress in Norway. Charles XII was more like a knight-errant of the Middle Ages than a modern king, but he was so brave, so generous, and so noble, that he stands out as one of the greatest figures of the century and one of Sweden's favorite kings.

The disaster of Pultowa was the signal for all Sweden's enemies to rise and join Russia in tearing her to pieces. At this time she lost a large share of the German lands she had won in the Thirty Years' War. Above all, she lost her dominant position as the strongest power on the Baltic Sea.

Peter the Great, after Pultowa, steadily pursued the policy of seizing the Baltic provinces, and soon the whole seaboard from Poland to the Gulf of Finland was in his hands.

Peter had all along recognized that Moscow was not an ideal capital for his kingdom. It was in the heart of the country, and difficult of access from other capitals. Besides, its whole atmosphere, its traditions, its buildings, and its streets were Eastern rather than Western, and that was precisely what Peter wanted to get away from.

He resolved, therefore, to build a new capital that had no traditions, and that would look to the future rather than to the past for its ideals. For this purpose he chose a site on the River Neva, at its entrance into the Gulf of Finland. Although

the ground was flat and marshy, and liable to be covered in times of flood with the waters of the Neva, Peter held to his purpose. He gathered together a hundred thousand workmen from all parts of his dominions, and dragged to the spot whole forests for the piles that were to support the buildings. Then, summer and winter for nine years, in rain and sunshine, without shelter, often without provisions, and without proper implements, at times scraping the ground with sticks and carrying the soil away in their cloaks for want of spades and shovels, the poor peasants toiled on, dying off like summer flies by hundreds every day.

St. Basil's Cathedral at Moscow, Russia

STATUE OF PETER THE GREAT AT PETROGRAD

To people the town when built, Peter transported thirty thousand peasants from other parts of the country. He compelled every Russian noble to build a house of two stories in the new capital, while he himself built magnificent palaces, churches, public buildings, and arsenals. By slow degrees a noble city rose as if by magic from the marshes. It stands today as an enduring monument to the iron will of the great czar.

Peter the Great died in 1725, at the age of fifty-three, worn out by his vast labors and his careless living. He is rightly regarded as the founder of Russia as a European power. He added many provinces to the empire, constructed canals, created industries, founded schools, libraries, museums, and galleries of painting and sculpture. With all his faults, it is impossible to withhold from him the title, Peter the Great.

Brandenburg — Prussia

While Russia was coming to the front, a state with a name quite similar was growing up close by. This growing state was destined to play a very big part in modern times.

Far back in the early days of the Holy Roman Empire, the German nation was much troubled by inroads of the Slavic peoples who lived next to them on the east. To defend the northeastern frontier of the empire from those people, the emperor had cre-

ated what was called a *mark,* or border country, on the Elbe River. Over that mark a *margrave* was appointed to rule. This title, the same as the French *marquis,* was given to feudal lords who held borderlands where there was much fighting to be done against foreign foes. The title gave its bearer greater distinction than the more common title of *count;* besides, the bearer had greater responsibilities than those exacted from a count.

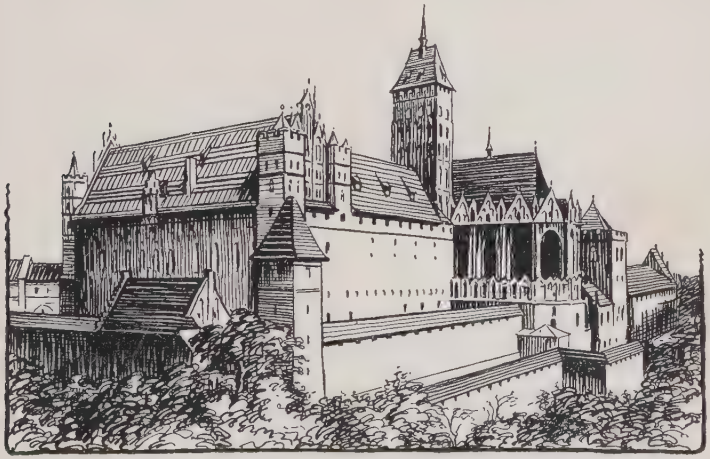
For a time the mark along the Elbe River was known as the North Mark; then from its principal castle, or fortress, where the margrave lived, it came to be called Brandenburg. The Slavic people in the vicinity, called Wends, were conquered, and the territory of the mark was enlarged until it extended eastward as far as the Oder River. German immigrants came to settle in the new state while the Slavs gradually adopted German speech and customs. This bleak northern country, with its sandy soil, became the home of a rather hard, overbearing people, accustomed always to severe discipline.

In 1417 a new margrave, whose name was Hohenzollern, was made ruler of the province. The Hohenzollern family, which ruled in Brandenburg thereafter for five hundred years, came from the southwestern part of Germany, the region called Swabia. So important had Brandenburg become in the empire by this time that this first Hohenzollern margrave was made an *elector,* that is, one of the small group

of German princes who chose the emperor. When the Protestant revolt occurred a century later, these Hohenzollerns adopted the Lutheran faith, and were stanch defenders of Protestantism in the religious wars that followed.

We now have to note how the name *Prussia* became attached to Brandenburg. This was the result of an inheritance which came through the Hohenzollern family.

Eastward from Brandenburg on the shores of the Baltic, in the early middle ages, dwelt a people called *Borussians,* or *Prussians,* a tribe of the same stock probably as the modern Lithuanians. Chris-



The *Marienburg,* a castled palace once used as the headquarters of the Knights of the Teutonic Order. This structure, one of the finest existing medieval buildings, stands in the neighborhood of Danzig, a city on the coast of the Baltic Sea, in northeastern Germany.

tianity had been brought to them, but they rose against the missionaries and drove them out. So the Pope called for crusaders to reëstablish Christianity among these apostates, and a brotherhood of knights was formed in Germany, similar to the Knights Templar and Knights Hospitaller of the Crusades who fought against the Mohammedans. The new crusaders were known as the Knights of the Teutonic Order. At the point of the sword they restored the Christian worship in the Prussian country, and formed there a feudal state, or fief, under the overlordship of the German emperor (officially called "Holy Roman Emperor"). Many of the knights and other Germans settled in Prussia under this government, so that, like Brandenburg, it became mostly German. The old Prussian language and customs finally disappeared altogether. The Teutonic Order maintained a military rule under their chief, who was called Grand Master, and required military service of the people.

The kings of Poland, situated immediately south of Prussia, coveted the new state, for it cut off their approach to the Baltic Sea. They defeated the Teutonic knights in battle and made them surrender their lands to Poland. But the Order was not entirely driven out. Prussia was now divided into two parts, East Prussia and West Prussia. The latter, the part lying along the Vistula River, which connects central Poland with the sea, was annexed to

Poland. East Prussia was left in the hands of the Teutonic knights, but to be held as a vassal state of Poland. Thus Prussia lost its connection with the German nation for a time.

The government in East Prussia remained as before under the Grand Master of the Teutonic Order. To this office the knights elected any one they chose, usually a member of some distinguished German family. In 1511 a Hohenzollern was elected grand master and thus became ruler of East Prussia.

When the Protestant Reformation swept over Germany a few years later, this prince decided to become a Protestant. Since the Teutonic Order had originated as a crusading order, its grand master was supposed to be a dignitary of the Roman Catholic Church, like the abbot of a monastery. Many abbots and bishops in Germany turned Protestant during the Reformation, and in such cases they usually took possession of the church lands as their personal property. The Hohenzollern grand master in East Prussia did the same. He proclaimed the lands of the Teutonic Order in East Prussia to be his dominions and took the title of *duke*. The king of Poland accepted this change, and the country thereafter was called "Ducal Prussia." (See map, page 268.)

These dukes of East Prussia were kinsmen of the Electors of Brandenburg, and it soon came to pass that, on the death of the Duke Albert Frederick, in 1618, the duchy was transferred to the Elector John

Frederick William
The Great Elector

Sigismund of Brandenburg. This succession was confirmed by the king of Poland. Until this overlordship of Poland was removed, East Prussia could not be annexed to Brandenburg to form one state.

Brandenburg suffered greatly during the Thirty Years' War. When Gustavus Adolphus invaded Germany, the elector, although he was a Protestant and a brother-in-law of the Swedish king, did not join forces with him. The reason was that both Sweden and Brandenburg desired possession of Pomerania, a duchy on the Baltic coast between Brandenburg and the sea. In 1636, after the death of Gustavus, Brandenburg joined the emperor in the hope of driving the Swedes out, but met with defeat. Then her lands were so despoiled that the elector took refuge in his East Prussian duchy for the remainder of the war. However, at the Peace of Westphalia, Pomerania was divided between Sweden and Brandenburg, the latter receiving the eastern portion which gave her an outlet to the Baltic. Other territory given to Brandenburg at this peace was the

region of the fine city of Magdeburg, and three small provinces near the Rhine. Thus, in spite of defeat and devastation, the Hohenzollern state came forth much enlarged from the Thirty Years' War.

A skillful, energetic ruler was now needed to rebuild the ruined industries and bind the scattered lands more closely together. Such a prince appeared in the person of Frederick William, known in history as "The Great Elector." Although a man of rather low tastes and coarse manners, he was a real statesman, who did for his country what Peter the Great did for Russia.

His first care was to repair the damage wrought by the long war. Transportation and commerce were revived, and colonists were brought from France and the Netherlands to repeople the abandoned lands and develop the industries. When Louis XIV expelled the Huguenots from France, Frederick William secured the settlement of some twenty thousand of them in his lands. There they furnished a much-needed element in the population. The Great Elector allowed full religious liberty. All sorts of sects found refuge under his sovereignty, so that after his reign about one-sixth of the total population was descended from these recent immigrants.

In government Frederick William's policy aimed at one thing, namely, to bring all the Hohenzollern territories firmly under his autocratic rule. Not only Brandenburg, but East Prussia and the

other outlying possessions were compelled to recognize the absolute sovereignty of their prince. He deprived the nobility of political power, and placed local government in the hands of trained officials of his own. He levied taxes fairly on all classes, and reorganized the financial system. The army was increased and improved in discipline. It became a regular standing army of the newer type which was general in European countries following the Thirty Years' War.

In foreign relations Brandenburg was confronted by two dangerous neighbors. Her strong army, her dominant position on the Baltic Sea, and her newly won lands in Germany made Sweden one of the first-class powers of the age, and rendered Brandenburg's future doubtful. Also Poland, by the possession of feudal overlordship in East Prussia, interfered with the elector's control of that duchy. Frederick William succeeded in improving very greatly his country's position in respect to these two neighbors.

Between the years 1655 and 1660, the Swedes and the Poles were at war, a fact of which the unscrupulous elector took prompt advantage. First he invaded Poland as the ally of the Swedes until the latter were suddenly obliged to return home to defend their country from an attack by the Danes and Russians. Then he coolly changed sides, offering his aid to the Poles on condition they would recognize East Prussia as independent of Polish overlordship.

To this Poland agreed, and Frederick William thus got rid of that obstacle to the closer union of his scattered possessions.

Fifteen years later, when William of Orange and the Emperor Leopold were fighting with Louis XIV on the Rhine, Frederick William joined the alliance with them. France, to get rid of him, immediately stirred up the Swedes to march against Brandenburg. They were close to Berlin when the elector, returning from the Rhine by forced marches, overtook them. To intercept their march, he hurried forward his lighter troops to the pass of Fehrbellin, where six thousand Brandenburgers pluckily hurled themselves upon twelve thousand Swedes and drove them out of the country. Had France not intervened on their behalf, by seizing some of the elector's provinces on the Rhine, the Swedes would have been compelled to surrender all the lands held by them in Germany as the result of this defeat. The incident revealed that the military strength of Sweden was waning while that of Brandenburg was rising. When Charles XII of Sweden met defeat at the hands of Peter the Great, forty years later, Brandenburg was one of the states that divided the Baltic lands, taking as her share a part of Swedish Pomerania.

The Great Elector's son, Frederick, who succeeded him in 1688, was not a man of the same force of character, but he had the good sense to follow his father's policy in regard to religious toleration and the bus-

iness-like conduct of government. He was fond of pomp and ceremony, which led him to seek a more lofty dignity than that of elector and margrave. He was the first to bear the title " King of Prussia."

It came about in connection with the War of the Spanish Succession. The emperor was opposed to having any of the German princes, his vassals, bear the title of *king,* for such a title indicated independence of any higher lord or suzerain. It would mean raising the prince who should bear it to a dignity almost equal to his own, and this he was not willing to do. But this really made no difference in Germany, so far as actual government was concerned, for by this time the emperor's authority over the princes had practically ceased to exist.

In the year 1700 the emperor was so eager to prevent the Bourbons from securing all of the heritage of the Spanish Habsburgs that he agreed to allow the Elector of Brandenburg to assume the royal title in order to get his aid at once against France. So a treaty was signed that year on these terms. But so jealous was the emperor, that he forbade the use in the new title of a name drawn from any German territory. The Hohenzollerns, therefore, instead of callings themselves kings of Brandenburg, as one would have expected them to do, took the title of " King of Prussia " from the name of the territory which they held outside Germany.

By serving loyally with the allies against Louis

XIV, Frederick I of Prussia secured the recognition of his new title from all of them. Thus the state which The Great Elector had reorganized, and made, next to Austria, the strongest in Germany, was raised in rank and influence by his son. After a little further improvement of its resources, and some more drilling of its army, it was prepared to take its place as one of the great European powers.

CHAPTER VII

EUROPE COMES TO AMERICA

Trade Empires

Within the period of history about which this book tells, a period of more than two centuries in length, Europe extended its dominion and civilization to the coasts of Asia, Africa, and America. Since then a very large part of the conflict between the European nations has arisen from rivalry in the pursuit of foreign markets and colonies.

The great voyages of discovery during the time of the Renaissance were made not merely because the Turks had closed the old lines of intercourse with Asia, but even more for the purpose of enabling certain nations to become independent of others in trade. It was part of each nation's ideal to have markets and trade routes of its own, so that it would not be obliged to depend upon or enrich rivals in securing those things which could not be produced at home. This being the case, it was altogether natural that sharp conflicts should occur when different states pushed forward their several interests upon the newly discovered ocean traffic routes and opened up trade with the strange lands to which they led.

The main channel of Europe's foreign trade now

shifted from the Mediterranean Sea to the Atlantic Ocean, and the city republics of the Mediterranean, like Genoa and Venice, which had been the commercial leaders of the Middle Ages, rapidly fell into decline. On the other hand, those states that faced the Atlantic — Spain, Portugal, France, England, and Holland — now became the commercial leaders of the world. They all set forth to stake out for themselves exclusive areas wherein the privileges of trade and colonization should be confined to their own people.

As we have seen in the first chapter of this volume, the Portuguese and Spaniards were the first nations to find the new trade routes. The former explored the way to India around the Cape of Good Hope, while the latter, in seeking a passage directly westward to Asia, stumbled upon the American continents, hitherto unknown. At once they both claimed a monopoly of their respective discoveries. The Pope, acting as umpire, drew a line from the north to the south pole to mark the boundary of the maritime spheres of these two states. This " line of demarcation ", as it was called, was later fixed with greater definiteness by a treaty. Under the terms of the treaty Spain alone, among European states, could engage in commercial intercourse on the west, and Portugal alone on the east of this line, as it passed through the Atlantic Ocean. The line cut through South America leaving Brazil to the Portuguese, but all the rest of the Americas to Spain.

The French, Dutch, and English at first made no effort to invade these vast monopolies. For over half a century Spain and Portugal enjoyed undisturbed possession and the foundations of their empires were widely and rapidly laid.

Except for the settlements made in Brazil, the Portuguese went eastward. Along the coasts of Africa, Arabia, Persia, India, Ceylon, the Malacca Straits, Java, and the Moluccas they planted trading stations, and for a time were almost the only traders who brought to Europe the coveted products of the "isles of spices." Lisbon, the capital of Portugal, then took the place formerly held by Venice.

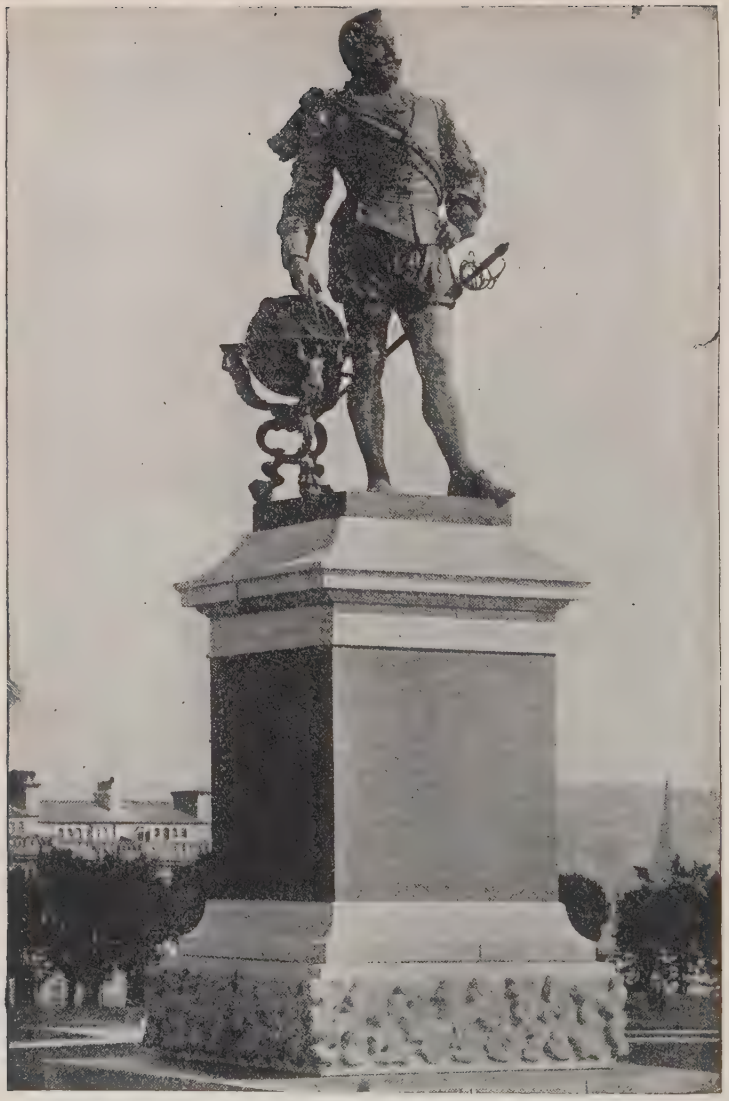
The Spaniards just as tirelessly ransacked the New World in search for treasure. They occupied Hispaniola, or Haiti, Porto Rico, Cuba, Florida, Mexico, Central America, and the coasts of South America, except Brazil. From the west coast of Mexico they established a trade-route across the Pacific Ocean to the Philippine Islands, where they planted their government although in doing so they were trespassing on Portugal's preserve, being some five hundred miles beyond their side of the demarcation line as it crossed the Pacific.

After 1560 the Dutch and English began to trespass upon the Spanish and Portuguese trade empires. It will be recalled that the religious policy of Queen Elizabeth had led to a breach between Spain and England. Englishmen came to regard Spain as the

great enemy of their national independence, while the Dutch, till then under the rule of Spain, rose in revolt against the centralizing policy of Philip II. These two Protestant nations, therefore, no longer respected the priority of Spain's discovery and occupation of the New World, and regarded her widespread colonies in the western hemisphere as a fair object of attack in retaliation for the blows aimed at their civil and religious liberties.

The celebrated English mariners of this period began by boldly assuming that trade was lawful with the Spanish colonies, since the two countries, England and Spain, were now at peace with one another. Once the Spanish authorities discovered what was going on, however, they gave strict orders that it should be stopped. John Hawkins, one of the most famous English admirals of that time, commanded three of these trading expeditions. The first two were highly profitable. Slaves were taken from the west coast of Africa and carried to Hispaniola, where they were exchanged for hides, sugar, and pearls. On the third

Sir John Hawkins



THE STATUE OF DRAKE AT PLYMOUTH, ENGLAND

trip Hawkins and his men found it necessary to move cautiously, so watchful had the Spanish officials become. They carried one town by assault in order to sell their slaves. As they set out on their return voyage, they were driven by storms into a port on the Gulf of Mexico. There, in spite of a promise to allow them to refit in safety, the Spaniards attacked, and Hawkins lost three of his five ships.

After this incident most of the English traffic with Spanish America became nothing more than buccaneering. Spanish plots against the life of Queen Elizabeth made the English mariners feel that their raids were amply justified. The queen, herself, permitted, even encouraged them.

One of Drake's Soldiers

In this sort of adventure Sir Francis Drake made his great reputation. He had grown up by the sea and had served under Hawkins. The following incident is typical of his active career.

On Whitsun eve, 1572, Drake sailed out

of Plymouth Harbor in command of two ships, with crews of seventy-three men and boys altogether. His object was to seize a port on the American coast, where Spaniards had stored up treasures to be sent to their native land.

After a voyage of six weeks Drake landed at a safe place on the coast, and proceeded to put together three small pinnaces which he had brought in pieces from Plymouth. He was joined by an adventurer named Ranse, and when all was ready, the four boats sailed out, manned by a force of brave seamen. At midnight the boats were lying in the bay beneath the town.

By the light of the moon the men rowed for the shore. They landed, rushed up to a battery, and tumbled the guns into the sea while the gunners ran away. Then, leaving a few men to guard the boats, Drake divided the rest into two parties, and with blazing torches and the din of trumpets and drums they dashed up the streets.

In the center of the town they were met by a large force of Spaniards. Firing one volley of shot and arrows, the Englishmen charged at full speed, and with sword and spear drove the Spaniards in headlong flight out of the town.

Then Drake and his men made for the governor's house. A wonderful sight met their eyes — an immense pile of silver bars, ten feet in breadth, twelve feet in height, and seventy feet in length. But Drake

knew there was gold somewhere, and without waiting to remove the silver, he hurried off to seek for the richer treasure.

Suddenly a terrible storm of rain came on; that loosened bowstrings and rendered bows and muskets almost useless for a time. The Spaniards now returned in force to defend their treasures, and Drake was leading his men on to the attack when he rolled over with a wound in his leg. This alarmed his men, who said his life was dearer to them than all the wealth of the Indies.

In spite of his struggles, and paying no heed to his fierce demand that they should continue the fight, they carried him off to the boats, and just as they rowed out of the harbor the sun rose. They had failed, but they had given the Spaniards a terrible fright. Other attempts had better success, and gained for him among the Spaniards the name of *El Draque*—"the dragon."

After many more adventures, Drake returned to England laden with the treasures he had captured. It was Sunday morning when he reached Plymouth, and when his guns fired a salute on entering the port, the people left the sermon and rushed out of church to see the gallant captain.

Drake's most famous voyage began in 1577. He sailed through Magellan's straits, and proceeded from there with only one ship, the *Pelican,* up the west coast of South America, plundering Spanish

Drake's Clasp Knife

ships and settlements as he went. In the town of Valparaiso, the account says: "We came to a small chapel which we entered, and found therein a silver chalice, two cruets, and one altar cloth, the spoil whereof our general gave to Mr. Fletcher, his minister." At another place they found a Spaniard lying asleep with thirteen bars of silver beside him. "We took the silver and left the man." Further on it was learned that a treasure ship had just sailed for the Isthmus of Panama. Crowding sail, Drake overtook her. "We found in her great riches, as jewels and precious stones, thirteen chests full of silver money, fourscore pound weight of gold, and six and twenty tons of silver." Full of such incidents, the voyage continued northward, along the coasts of Central America, Mexico, and California, then across the Pacific Ocean to the Spice Islands, and from there around the Cape of Good Hope to England. There Queen Elizabeth received them with great honor, and knighted Drake on the deck of his ship. This voyage took three years.

Ceaseless attacks such as these led King Philip to send the great Armada against England in 1588, resulting in a defeat which meant that no longer could Spain close the seas and the unoccupied parts of America to her rivals. This decisive sea fight has

been described in Chapter III. It made Spain's effort to reduce the Dutch nation to subjection practically hopeless, and encouraged the Dutch to make war more boldly against Spain at sea.

In 1580 Philip seized the throne of Portugal. This closed the port of Lisbon to the trade of Dutch and English, since they were at war with Philip. The Dutch felt this most, for they were more dependent than the English on foreign trade, and their ships had been carrying to the other parts of Europe the goods which the Portuguese brought to Lisbon from their stations in Asia and Africa. Now when Spain took possession of Lisbon, thus making herself mistress of Portugal's trade empire, the Dutch were driven to conquer as much of the Portuguese domain as they could, both to maintain their valuable foreign trade and to win their independence from Spain. Accordingly, from 1595 on, we find that Dutch fleets visited the East Indies with great frequency. They met and defeated the Spanish fleets in those regions, and occupied successfully the best of the former Portuguese trading-stations. By 1650 the Dutch had built for themselves a great trading empire, with its capital at Batavia, in the Island of Java. They controlled the Straits of Malacca, through which nearly all shipping passed in going to points east of India, and in this way became almost the sole traders from Europe to China and Japan. They also established themselves in Ceylon, off the coast of India, and on

the Cape of Good Hope, and the west coast of Africa, near Cape Verde, the better to protect the route to their eastern empire.

By 1650 the Dutch had become the foremost trading nation of Europe. Not only were they in possession of this vast area of the choicest oriental commerce, but they had the biggest merchant fleet and did much of the carrying for other states in addition to their own. English merchants grew jealous of this Dutch rivalry, and pressed their government for protection against it. The Dutch had colonies in North America, close to the English colonies in Virginia and New England, and there was constant friction between the two nations in that region. English merchants had sent fleets to trade in the East Indies, but there the Dutch claimed a monopoly and drove the English out, in one case putting twelve of them to death after torture. The English traders managed to establish stations in India, but the Dutch hold the East Indies to this day.

Thus we see that, after defeating Spain, their common enemy, the Dutch and English became bitter rivals in world commerce. War soon broke out between them. The English parliament had passed a navigation law forbidding all except English ships from carrying cargoes to England or her colonies, unless the goods carried were the products of the country to which the ships belonged. This was a severe blow aimed directly at the Dutch shipping

industry. English cruisers then began to search all Dutch ships they met. That practice soon led to fighting. The first war occurred in the years 1652 to 1654, when the Puritan Rump Parliament and Cromwell's army ruled in England. The military discipline of this rule gave England an advantage, and her fleet, commanded by one of the Roundhead generals, Robert Blake, fought the great Dutch admiral, Tromp, to a standstill. The Dutch agreed to recognize the Navigation Law, to pay an indemnity, and to cede a certain island in the East Indies to England.

But the bitter competition did not end here. In 1664 King Charles II, who had been called to the throne of England, seized the Dutch territories in North America and presented them to his brother, the Duke of York, under whom they became the new English provinces of New York and New Jersey. Another severe naval war followed this highhanded act. In that war the English fleets fought well at first, but had to be withdrawn because of the king's bankruptcy and a great pestilence which visited London. The Dutch fleet then sailed into the Thames River, below London, and destroyed

Admiral Robert Blake

much English property, yet when peace was made, in 1667, the English were permitted to keep New York and New Jersey.

The ending of the conflict in England's favor is explained by the fact that France now threatened the independence of the Dutch. This was the occasion, already described, when Louis XIV invaded Belgium, and the Dutch sought England's alliance and that of Sweden as well, a triple alliance that made the French monarch retreat. Afterwards he craftily bribed Charles II to desert the alliance, and to join with him in conquering and despoiling the Dutch. Thus England entered upon a third war against the Dutch. The latter saved themselves from the double peril by cutting the seawalls and flooding their country. This stopped the advance of the French army, while the English fleet which had been sent to cooperate with the French was held in check by the Dutch admiral de Ruyter.

Gradually it became clear to the English people that Bourbon France was more dangerous for them than the Dutch Republic. While they wished to outstrip the Dutch at sea, they could not with safety to themselves allow the French to conquer and annex Holland. So they compelled their king to change his alliance with France for one with the Dutch instead. Their Protestant religion was threatened by the corrupt influence which the Catholic king of France had learned to exercise over their own self-

QUEEN ELIZABETH GOING ABOARD DRAKE'S FLAGSHIP

Frank Brangwyn, R.A., R.W.A.

indulgent king. Within a few years, by the marriage of William of Orange and the Princess Mary of England, the political fortunes of England and the Dutch Republic were united, and their wars for maritime supremacy came to an end. The Dutch found that owing to their exposure to invasion by French armies they could not afford to fight to a decision with England at sea.

England now found herself in a conflict with Bourbon France. This proved to be the longest and hardest of all her struggles with rivals at sea, and the outcome of it was not certain for more than a century. The description of that long conflict belongs to the next book. At this point, however, the early growth of France's trade empire will be described.

Father Marquette
French missionary and explorer of the Mississippi River

France was somewhat slow in taking advantage of her excellent position to participate in the new lines of trade. Early in the seventeenth century trading posts were established in Canada, and within half a century a valuable fur trade had developed with the Indian tribes near the St. Lawrence River and the Great Lakes. The French, who were bold explorers, rapidly traced all rivers and lakes leading

Robert de La Salle

westward, till they had reached the headwaters of the Mississippi. In 1673, Joliet, a fur trader, and Marquette, a missionary, traveled down the great western river as far as Arkansas. La Salle, in 1682, reached the mouth of the Mississippi. At the time of his death he was trying to plant a French colony on the shores of the Gulf of Mexico. Later expeditions succeeded in founding settlements around Mobile Bay. In 1718 New Orleans was founded. When the long reign of Louis XIV ended, France had a colonial empire in North America that included all the lands drained by the St. Lawrence and Mississippi rivers and their tributaries. During the same period many sugar-producing islands in the West Indies had been occupied, and stations had been established in West Africa and in India. Much of the credit for building this commercial power for France belongs to two great ministers whom we have mentioned in an earlier chapter, Cardinal Richelieu and Colbert. Both of these statesmen not only encouraged commercial expansion, but increased the navy and improved its discipline. By 1685 the French fleet num-

bered about one hundred eighty ships, and strong naval arsenals had been constructed at Brest and Toulon. As a result of the efforts of these men, France was a first-class seapower at the time she became the foremost military power in Europe.

The European war that began in 1689, in which England and Holland, led by King William III, fought against Louis XIV, saw fighting on the seas and in North America, where French and English interests had begun to clash. The English and Dutch fleets defeated the French off Cape La Hogue, in the English Channel, and also drove them from the Mediterranean. In the next war, that of the Spanish Succession, the English maintained their naval supremacy, and this fact, coupled with Marlborough's victories, explains their great gains at the expense of both France and Spain. At the Peace of Utrecht, in 1713, France gave up to England her claims to Newfoundland, Nova Scotia, and the Hudson Bay Territory, while Spain gave up Gibraltar and Minorca, together with valuable trading rights in the Spanish-American colonies. England had at last won her position as the chief sea power of Europe, but it was to be challenged repeatedly by France in the following century.

Colonization

Having seen how the chief seafaring nations of Europe took possession of their several areas for

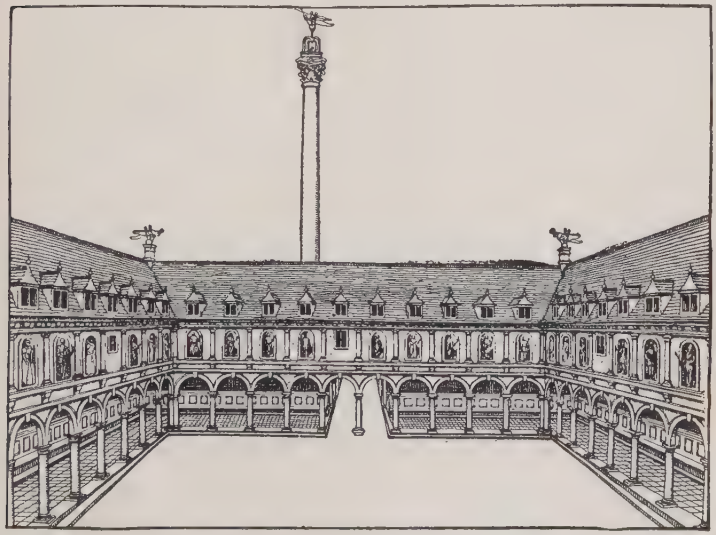
trade and colonization along the recently discovered routes of navigation, we must next examine the ways in which they took advantage of their opportunities in these new fields.

In those days each state thought of its colonies as places for its own trade exclusively. No other country was to be allowed to trade with them. We have seen how Spain regarded attempts of Englishmen to trade with her colonies, and how the Dutch treated the English who came to seek trade in the East Indies. Similarly, when the English had founded their own colonies, they treated other nations in the same way. Thus, it was the practice everywhere to maintain a strict monopoly. As a result, the merchants and colonists were subjected to constant oversight and regulation by their government. This was more strict in some cases than in others, as we shall see.

Establishing stations for trade in foreign lands was such a dangerous and expensive undertaking that it could not very well be done by individuals. The usual method was by means of a company, acting under special government protection. The government gave *charters,* or written constitutions, to groups of merchants, granting them the sole right of trading within a certain region. The charter usually allowed them to make their own rules, elect their own officers, and govern the inhabitants of the region. In return, the company would agree to submit to certain taxes and rules imposed by the govern-

ment. This method of chartered trading companies gave the merchants greater financial security, while it also better enabled the state to extend its national commercial enterprise. Famous examples were the English and Dutch East India Companies. The French and Swedes used similar methods, but the Spanish and Portuguese governments for the most part preferred to keep the management of their commercial and colonial affairs in their own hands.

Very few Europeans went out to settle in the trading stations, or *factories,* as they were called which were planted in the Asiatic countries and



The first Royal Exchange, built in London about 1570. This was the meeting place for merchants of the English India companies and other trading companies of the period.

on coasts of Africa. These countries, while very important for trade, were generally unsuitable for colonization by Europeans. Either they were too thickly populated, or had too hot or unhealthy a climate, or they were the homes of strong races with civilization equal to that of Europe. It was to the new world of America that the stream of European colonization flowed, for here was fertile land in abundance, sparsely populated by races weaker than Europeans. So well adapted, in fact, was the New World for European peoples that it is today wholly converted to their forms of civilization, and the customs of its original inhabitants, the Indians, have almost entirely disappeared.

Quite various were the purposes which brought Europeans to these shores. The character of a colony was in part determined by the reasons that led to its founding, and in part by conditions of geography and climate.

The Spaniards came mainly in search of gold and silver. They did not come to find homes or even to expand their trade, and they did not come in large numbers. Wherever they went they put the natives to work for them. The natives were forced to do the hard work in the mines, or, if the soil was to be tilled, the land was divided into large estates, each under its Spanish master, and each worked by native laborers. Where the natives proved too weak, and where they perished under hard labor, negro slaves were

imported from Africa. This happened quite generally in the West Indies. In Mexico and Peru, however, the natives were of hardier stock, and so managed to survive, although they were much reduced in numbers. Vast stretches of forest and prairie land, where wealth could not be quickly realized from mining or agriculture, were left in the possession of wild tribes. The result was that in the Spanish colonies no European class of peasants or small farmers or townspeople appeared. No Spaniard would labor so long as there were Indians or negroes to work for him. In Spanish America there existed a comparatively small class of rich Spanish officials and adventurers, under them a large number of peasants and laborers of native or mixed blood, and in the back districts the untamed savages. Today we find that in Spanish-speaking America the people of Indian and half-breed origin greatly outnumber those of unmixed white blood, even though the latter have been much increased by immigration from Europe in recent years.

The religious life of the Spanish colonies was wholly controlled by the Catholic Church. The Spanish rulers being such strong supporters of the Church in its war against the Protestants in Europe, were, of course, resolved that the heathens of America should be converted to the ancient Catholic faith. Missionaries traveled through all parts of Spanish America and established their religious houses along

An Old Spanish Mission
One of the many missions built in the southwestern part of our country during the Spanish rule there

the Pacific coast from Chile to California. In Mexico alone, in the year 1600, there were not less than four hundred monasteries. The oldest examples of European architecture in the United States are to be seen in the church buildings of southern California and New Mexico, built during the Spanish rule. The Church exercised great authority over the people, and carefully shielded both colonists and Indians from false teaching. As a result even today we find its ideas and monuments impressed firmly through all that part of the world.

The purpose of the Dutch, French, and English who came to America was to find treasure, trade, and land and, in some cases, to find religious liberty.

The French, who settled in Nova Scotia as early as 1604, and at Quebec in 1608, after exploring vainly for a water route to the Pacific Ocean or an overland route to Asia, at length found that fur trade with the Indians was their most profitable employment in the New World. Following their early explorations along the course of the St. Lawrence River, through the Great Lakes, and down the Mississippi River, a host of traders and Catholic missionary priests pushed through all the interior country, setting up outposts and mission stations at suitable points on the main lines of wilderness travel.

Few colonists went to these western posts. Those who made their homes in America settled on the lower St. Lawrence between Quebec and Montreal, where the more fortunate received grants of large tracts of land. These estates were divided into farms, each in the form of a long, narrow strip with one end at the river's bank. The farms were rented to tenants who tilled them and rendered various kinds of services to the landlords in payment for the use of them. Every farmer built his house close to the river bank so that the St. Lawrence formed a broad highway through practically the whole of the French colony. The landlords were recognized as noblemen, and bore titles like the feudal lords in Europe. They lived in much the same way as their tenants, however, except that they spent a good share of their time away in the wilderness, exploring, trad-

ing, and fighting in border wars. They learned the habits of the Indians and frequently intermarried with them and were adopted into the tribes. The adventurous life of the wilderness attracted many young Frenchmen other than these colonial noblemen, so that much of the white population drifted away from the St. Lawrence settlements and mingled with the savages.

The religious life of the French colonies, like that of the Spanish colonies, was thoroughly Catholic. French Protestants were forbidden to go to the French colonies. Hundreds of them went to Dutch and English settlements in America, where they greatly strengthened the community life. In the Canadian villages the Catholic clergy watched over their people with closest care, while throughout the wilderness regions the Jesuit priests and other missionaries labored heroically for the conversion of the Indians. The results of this splendid missionary effort have almost entirely been lost with the disappearance of the native tribes of North America.

The first permanent English colony in America was founded in 1607, under the direction of a group of London merchants. After searching in vain for gold, the Virginia colonists finally discovered that the real wealth of the region in which they had come to dwell lay in the cultivation of tobacco. As time went on the whole life of the colony was determined by this particular industry. Tobacco culture, to be

successful, required large areas of fresh, fertile soil, and a plentiful supply of cheap labor. Hence the Virginians tended to scatter widely in the unoccupied lands, which were taken up in large tracts called *plantations,* by the wealthier immigrants. These plantations were not subdivided and rented to small farmers, as was the custom in Canada, but were worked by poor immigrants called *bond servants,* who served as laborers without pay until they had

Remains of Jamestown, Virginia

These ruins of an old tower built in Jamestown, the first permanent English settlement in America, in the year 1607, are still standing.

worked off the cost of their passage to America. Negro slaves were gradually brought in to take the place of this class of white bond servants, while the latter, having served out their terms of labor, moved westward from the rich tobacco-raising lands, crossed the mountains, and took up small farms for themselves wherever they could.

There were almost no populous towns or villages in Virginia. The people living widely scattered were obliged to travel long distances to their churches and courthouses, which stood at lonely crossroads, sometimes with no other buildings anywhere near them. An aristocratic type of society prevailed, much like that of rural England. The large planters easily took the lead in all public affairs, while no class of townspeople or merchants existed who could rival them. The Church of England, or Episcopal Church, was the form of religion favored by the majority of the planters. There was little education among the people, outside of the clergy and families of the planters. Roads were poor, large extents of forest divided the farms and plantations, and trade with Europe was confined to occasional small ships from England, which ran up the broad deep rivers directly to the planters' wharves and there exchanged their cargoes of goods for the tobacco to be exported.

The colonies of New England, which were founded between the years 1620 and 1640, differed from that in Virginia in several ways. In the first place, the

leading men of these colonies were zealous Puritans whose main purpose in coming to America was to escape from the authority of the Church of England and set up a church on the pattern of Calvin's system at Geneva. The form of church government which they established in Massachusetts and Connecticut was that called Congregationalism, under which each congregation of worshippers ruled itself without interference of bishops or other higher authority.

While this was a most democratic system, and was very important in its effects on the growth of democratic institutions in America, it was not used by the Puritan founders in what we today would consider a truly democratic way. Those pioneer Puritan leaders rigidly watched over the opinions of their fellow colonists. They would tolerate no ideas other than their own. If any member of a congregation expressed ideas of which they disapproved, they drove him out of the church and the colony. Thus, Roger Williams, one of the better educated ministers, was driven out of Massachusetts. Followed by others, who, like himself, had been expelled, or who wished to enjoy greater freedom than was allowed

Roger Williams
Founder of the colony
of Rhode Island

in Massachusetts, he went southward and founded the new colony of Rhode Island, where a more liberal system prevailed.

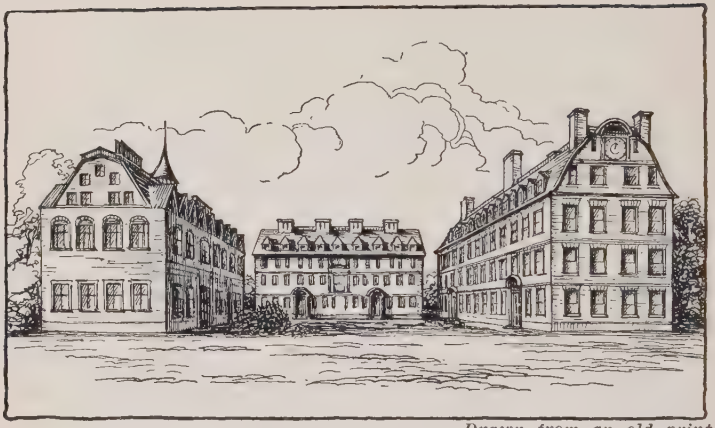
The leaders of Puritan New England did not come to America to establish religious liberty for anyone but themselves. Their idea was solely to avoid interference from English church authorities while they set up a particular kind of church which they intended should be kept exclusively under their own control. Only church members were allowed to take part in the government. No one was permitted to live in the colony if he criticized the church system or refused to pay taxes for its support. Persons who remained away from church service were fined. The colonial officers punished those who failed to conduct themselves in all matters as the Puritan clergy approved and directed.

In spite of this strict rule there were sixteen thousand settlers in Massachusetts by the year 1640. Of that number, twelve thousand were not members of the Congregational church, and were therefore denied the right to vote or to hold office. While this government was harsh in regard to religious opinion, it was liberal in granting lands. Lands were frequently given to the settlers, to be held by them without payment of rent or service to any lords. This liberal custom doubtless explains why so many chose to live in a colony where they were excluded from the privileges of citizenship. Thus we may say that the

chief aim of most of those who came to settle in the Puritan colonies in America was economic and not religious, as is commonly supposed.

In New England the people were not so much dependent on a single industry, as in Virginia. Those dwelling along the coast engaged in fishing, shipbuilding, and commerce. Those living inland raised crops of grain and vegetables, and cut timber. The soil and the climate were more rugged than in the southern colonies so that there was less scattering of the population. The people settled close together in little towns, grouped about their church building, which, in early days served as a town hall and a fort as well. The Puritan church members in each town settled most of their political affairs in a meeting where all of those entitled to vote had a voice in deciding questions. In these meetings they elected their town officers and their delegates to the colonial assembly. As they governed their church through the will of the congregation, or its elected officers, so they governed their towns, through the will of the same congregation, sitting as a town council.

Thus, while Virginia developed an aristocratic society and government, conditions in New England produced democratic customs. Nowhere, probably, has there existed a more democratic type of government than the town meetings of colonial New England. While the original group who founded New England held control, this democratic system did not



Drawn from an old print

Harvard College

operate freely. After they had passed away, however, and the law which forbade others than the members of a particular church to take part in the government had been repealed, it was possible for their congregational organization to become democratic in fact as well as in form.

Another thing that helped create a democratic spirit in the New England colonies was their public school system. The Puritans believed in the education of all classes, and in Massachusetts the law required every village of fifty families to have a teacher of reading and writing. Every town of one hundred families was required by law to have a grammar school. To educate young men for the Christian ministry, Harvard College was founded in 1636.

Besides Virginia and New England, other English

colonies grew up in America during the seventeenth century, drawing their population chiefly from England, Ireland, and Scotland. Those in the south developed customs resembling those of Virginia. The cultivation of crops like rice and cotton led to the introduction of bond servants, slaves, and the plantation system of agriculture in the rich soil of the coastal regions. Farther inland a race of sturdy small farmers came into being. The proprietors of these colonies, usually English noblemen and merchants, were so anxious to secure settlers and make their ventures succeed, that they allowed complete religious toleration. The result was that a great variety of religious denominations were represented, Anglicans, Presbyterians, Quakers, Roman Catholics, and others. William Penn's province of Pennsylvania, founded by a benevolent idealist, was the most remarkable in this respect. It quickly attracted to its fertile fields a large population of persecuted sectarians from all parts of the British Isles, from Germany, and from other parts of America.

The colonies on the Hudson and Delaware Rivers, which later became New York and New Jersey, were founded by the Dutch West India Company. The Dutch nation had but few colonists to send out, but they were very daring traders. Through the trading posts set up at points near the junction of the Hudson and Mohawk Rivers they created a flourishing fur trade with the Indians. Their colonists, who were

mostly settled about the mouth of the Hudson River, enjoyed no such political privileges as the English colonists. An effort was made to create a system of big estates under a sort of colonial nobility such as existed in French Canada, but the scheme had small success. When, in 1644, as already described, England took possession of these provinces, English customs gradually took the place of those of the Dutch until little remained, except family and place names, to recall the fact that the region had once been under Dutch rule.

Thus the entire eastern shore of North America between Nova Scotia and Florida became the home of English customs. Two contrasting types of society developed as a result of differences in climate and geographical conditions. The southern type, with its plantation system and aristocracy, and the New England type, with its town meetings and democracy. The middle colonies, New York, New Jersey, and Pennsylvania, represented an overlapping and intermingling of the other two. In all the colonies Protestantism was the predominant form of religion, and nearly all the sects of Protestantism were represented. This strongly sectarian character of England's American colonies, a result of the liberal policy that the proprietors of most of them maintained, accounts for the spirit of independence for which they became noted. While these people had come to America mainly to better their

condition of living, it must be remembered that the idea of escaping from religious persecution was also a principal reason in the case of a very large number of them. It was natural, therefore, that they and their descendants should be the founders of a commonwealth in which individual liberty is a cornerstone. This love of independence was as marked in the southern as in the northern colonies.

It is noticeable that the English colonists mingled less with the Indians than did the Spanish and French. Wherever the tide of English settlement advanced the red man sooner or later disappeared, and, except for the negro slaves, the community remained entirely of white blood. The Indians of North America did not withstand the white invasion as well as did those of Central and South America. They were more given to war and the chase than the latter, and could not submit to the settled forms of living that the whites introduced.

The political affairs of the European settlements in America were adjusted to the theory generally accepted among all nations at that time, that colonies should be governed by the mother country. The systems set up in nearly every case provided for this, but often a wide difference existed between the system itself and the way it was enforced.

In the Spanish colonies the authority of the government of Spain was directly and rigidly enforced. The people in the colonies had almost nothing to do with

questions of government. There were no elected assemblies or elected officials. All laws for the colonies were made in Spain, and the administration of them was entrusted solely to viceroys and subordinate officers appointed by the king of Spain.

In the French colonies a system equally despotic existed. The colonists had no share in the making of their laws. All power was in the hands of royal officers. Furthermore, in both Spanish and French America, the powerful organization of the Catholic Church aided the state officials by constantly teaching obedience to the appointed rulers in all things.

In the English colonies, however, the interference of the home government was comparatively very slight. The chartered companies and proprietors by whom the colonies were planted were allowed great liberty by the crown, to the end that English trade might be encouraged. They, in turn, granted liberties to their colonists in order to attract immigrants. Every English colony, as soon as it had grown large enough to support itself, had an assembly elected by the people to assist in making the laws. In some of the colonies the people were allowed to elect their governor as well, so that their entire government was in their own keeping. We have seen how the New Englanders developed their famous town meetings for handling local affairs. Through these meetings and assemblies the English colonists were thoroughly trained in self-government. The English govern-

ment sometimes passed laws to regulate trade in the colonies, and sometimes it refused to allow the passage of certain laws by the colonial assemblies, but these restraints were mild and infrequent as compared with the despotic methods of Spain and France. It can truly be said that nowhere was greater political and religious freedom enjoyed by any people in the eighteenth century than by the English colonists in America.

EUROPE
16th. Century
English Miles
0 50 100 200 300 400
British
Boundary of the Empire
Habsburg Dominions (after the abdication of Charles V.)
Ferdinand I. (German line)
Philip II. (Spanish line)
Brandenburg (Prussia)
Poland & Lithuania & Vassal States
after Treaty of Lublin (1561)
Kingdom of Denmark & Norway
Kingdom of Sweden
Venice
Turkey & Tributary States
North Sea
Baltic Sea
Black Sea
Mediterranean Sea
Adriatic Sea
Aegean Sea
ATLANTIC OCEAN
RUSSIA
POLAND
LITHUANIA
HUNGARY
BOHEMIA
FRANCE
SPAIN
PORTUGAL
ITALY
SICILY
Sardinia
Corsica
Minorca
Malta
Cyprus
Crete
Rhodes
KNIGHTS OF ST JOHN 1310 to 1522
after 1522 Turkish
KINGDOM OF DENMARK AND NORWAY
KINGDOM OF SCOTLAND
IRELAND
NETHERLANDS
KINGDOM OF FRANCE
KINGDOM OF PORTUGAL
KINGDOM OF SPAIN
REGENCY OF TUNIS
REGENCY OF Barbary States
MOROCCO
Edinburgh
London
Dublin
Amsterdam
Paris
Lisbon
Madrid
Barcelona
Rome
Naples
Venice
Vienna
Prague
Warsaw
Moscow
Constantinople
Smyrna
Tangier (Portuguese)
Cadiz
Bona
Bizerta
Tunis
Corfu
Dalmatia
Bosnia
Hungary
Bohemia
Saxony
Bavaria
Tyrol
Switzerland
Brandenburg
Prussia
Livonia
Courland
Lithuania
Volhynia
Podolia
Kiev
Kazan
Astrakhan
Crimea
Khan of Astrakhan
Circassia
Georgia
Armenia
Kurdistan
Persia
Mesopotamia
Syria
Egypt
Arabia
Abyssinia
Nubia
Algiers
Tripoli
Fez
Sahara
Guinea
Gold Coast
Senegal
Gambia
Sierra Leone
Liberia
Ivory Coast
Gold Coast
Dahomey
Nigeria
Cameroons
Gabon
Congo
Angola
Zambesi
Mozambique
Natal
Cape Colony
Orange Free State
Transvaal
Rhodesia
Nyasaland
Tanganyika
Kenya
Uganda
Somaliland
Eritrea
Italian Somaliland
Madagascar
Mauritius
Reunion
Seychelles
Comoro Is.
Zanzibar
Pemba
Socotra
Aden
Muscat
Oman
Yemen
Hejaz
Nejd
Asir
Hadramaut
Trucial Oman
Bahrein Is.
Qatar
Kuwait
Basra
Baghdad
Mosul
Aleppo
Damascus
Palestine
Jerusalem
Beirut
Tripoli
Cyprus
Rhodes
Crete
Malta
Sardinia
Corsica
Minorca
Balearic Is.
Canary Is.
Madeira
Azores
Cape Verde Is.
Bermuda
Bahamas
Jamaica
Haiti
Cuba
Puerto Rico
Virgin Is.
Leeward Is.
Windward Is.
Barbados
Trinidad
Tobago
Curaçao
Aruba
Bonaire
Dutch Guiana
British Guiana
French Guiana
Venezuela
Colombia
Panama
Costa Rica
Nicaragua
Honduras
Guatemala
Salvador
Mexico
Yucatan
Lower California
Texas
Louisiana
Florida
Georgia
South Carolina
North Carolina
Virginia
Maryland
Delaware
Pennsylvania
New Jersey
New York
Connecticut
Rhode Island
Massachusetts
Vermont
New Hampshire
Maine
Nova Scotia
New Brunswick
Prince Edward Is.
Quebec
Ontario
Manitoba
Saskatchewan
Alberta
British Columbia
Yukon
Alaska
Hudson Bay
Labrador
Greenland
Iceland
Faroe Is.
Shetland Is.
Orkney Is.
Hebrides
Channel Is.
Isle of Man
Isle of Wight
Anglesey
Wales
Cornwall
Devon
Somerset
Dorset
Hampshire
Sussex
Kent
Essex
Suffolk
Norfolk
Lincolnshire
Yorkshire
Durham
Northumberland
Cumberland
Westmorland
Lancashire
Cheshire
Shropshire
Staffordshire
Warwickshire
Leicestershire
Rutland
Northamptonshire
Oxfordshire
Buckinghamshire
Berkshire
Middlesex
Hertfordshire
Bedfordshire
Cambridgeshire
Huntingdonshire
Gloucestershire
Herefordshire
Worcestershire
Monmouthshire
Glamorgan
Carmarthen
Pembroke
Cardigan
Radnor
Brecon
Montgomery
Denbigh
Flint
Merioneth
Carnarvon
Anglesey
Aberdeen
Banff
Moray
Nairn
Inverness
Ross
Cromarty
Sutherland
Caithness
Orkney Is.
Shetland Is.
Argyll
Bute
Perth
Kinross
Clackmannan
Fife
Kinross
Stirling
Dumbarton
Renfrew
Ayr
Lanark
Peebles
Selkirk
Roxburgh
Berwick
East Lothian
Midlothian
West Lothian
Edinburgh
Dumfries
Kirkcudbright
Wigtown
Ayr
Lanark
Peebles
Selkirk
Roxburgh
Berwick
East Lothian
Midlothian
West Lothian
Edinburgh
Dumfries
Kirkcudbright
Wigtown
Antrim
Down
Armagh
Tyrone
Fermanagh
Londonderry
Donegal
Leitrim
Sligo
Mayo
Roscommon
Galway
Clare
Limerick
Tipperary
Kilkenny
Wexford
Waterford
Cork
Kerry
Wicklow
Carlow
Queen's Co.
King's Co.
Kildare
Meath
Louth
Dublin
Westmeath
Longford
Cavan
Monaghan
Fermanagh
Tyrone
Londonderry
Donegal
Leitrim
Sligo
Mayo
Roscommon
Galway
Clare
Limerick
Tipperary
Kilkenny
Wexford
Waterford
Cork
Kerry
Wicklow
Carlow
Queen's Co.
King's Co.
Kildare
Meath
Louth
Dublin
Westmeath
Longford
Cavan
Monaghan

CENTRAL EUROPE
at the time of the
Thirty Years War
English Miles
0 50 100 200 300 400 500
Boundary of the Empire
Austrian possessions
IRELAND
ENGLAND
SCOTLAND
NORTH SEA
NETHERLANDS
SPANISH NETHERLANDS
FRANCE
SPAIN
ATLANTIC OCEAN
MEDITERRANEAN SEA
POLAND
RUSSIA
HOLY ROMAN EMPIRE
OTTOMAN EMPIRE
SWITZERLAND
PAPAL STATES
TUSCANY
Hamburg
Berlin
Brandenburg
Prague
Bohemia
Moravia
Silesia
Vienna
Hungary
Transylvania
Bavaria
Upper Palatinate
Lower Palatinate
Frankfort
Cologne
Minden
Amsterdam
Antwerp
Brussels
Paris
London
Bristol
Dover
Calais
Southampton
Lowestoft
Milan
Venice
Florence
Rome
Naples
Sicily
Sardinia
Corsica
Malta
Lisbon
Madrid
Gibraltar
Barcelona
Marseilles
Lyons
Geneva
Zurich
Innsbruck
Munich
Leipzig
Dresden
Danzig
Warsaw
Vistula
Rhine
Danube
Elbe
Oder
Seine
Loire
Rhone
Po
Tagus
Ebro

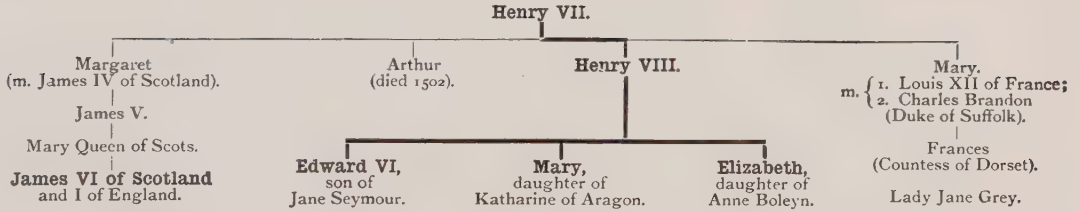
ENGLAND
as divided between the
King and the Parliament
at the end of 1643.
Districts held by the Parliament & the Scots shaded thus
Kilsyth
Dunbar
Glasgow
EDINBURGH
Dunse Law
SCOTLAND
Philiphaugh
Carlisle
Newcastle
Marston Moor
York
Preston
Tadcaster
Hull
Adwalton Moor
Pontefract
Manchester
Gainsborough
Lincoln
Chester
Rowton Heath
Newark
Derby
Nottingham
Shrewsbury
Lichfield
Leicester
Norwich
Tamworth
Naseby
Worcester
Warwick
Northampton
Hereford
Edge Hill
Cropredy Bridge
Gloucester
Colchester
Oxford
Chalgrove
Pembroke
LONDON
Brirtol
Lansdown
Reading
Roundway Down
Newbury
Maidstone
Bridgwater
Taunton
Langport
Cheriton
Sherborne
Portsmouth
Stratton
Exeter
Lyme
Poole
Bradock Down
Plymouth
Lostwithiel

EUROPE in 1648
after the Peace of Westphalia.
Brandenburg and Prussia
Spain
Austria
Sweden
Boundary of the Empire
English Miles
0 100 200 300 400 500 600
ATLANTIC OCEAN
NORTH SEA
MEDITERRANEAN SEA
BLACK SEA
RUSSIA
POLAND
Lithuania
Moscow
Riga
Stockholm
Copenhagen
DENMARK
NORWAY
SWEDEN
Edinburgh
Dublin
IRELAND
SCOTLAND
ENGLAND
London
Paris
FRANCE
Madrid
SPAIN
Lisbon
Oporto
Barcelona
Valencia
Cartagena
Cadiz
Seville
Cordova
Tangier
Ceuta
Sardinia
Corsica
Sicily
Naples
Rome
Venice
Genoa
Milan
Florence
Turin
Constantinople
Crete
Ionian Islands
Wallachia
Moldavia
Transylvania
Hungary
Bohemia
Prague
Vienna
Austria
Bavaria
Munich
Saxony
Dresden
Brandenburg
Berlin
Silesia
Breslau
Cracow
Warsaw
Pomerania
Stettin
Mecklenburg
Hamburg
Bremen
Hanover
Frankfort
Cologne
Amsterdam
Utrecht
Brussels
Antwerp
Ghent
Calais
Rouen
Bordeaux
La Rochelle
Nantes
Orleans
Lyons
Marseilles
Toulon
Nice
Savoy
Switzerland
Basle
Geneva
Zurich
Strasburg
Metz
Luxemburg
Liege
Namur
Arras
Dunkirk
Ostend
Flushing
Dort
Leyden
Haarlem
Groningen
Emden
Osnaburg
Minden
Magdeburg
Leipzig
Nuremberg
Ratisbon
Augsburg
Ulm
Stuttgart
Heidelberg
Mayence
Treves
Aix-la-Chapelle
Juliers
Cleves
Mannheim
Frankfort on the Oder
Posen
Danzig
Konigsberg
Memel
Courland
Mitau
Pskov
Smolensk
Kiev
Azov
Tartary
Circassia
Georgia
Mingrelia
Trebizond
Erzerum
Armenia
Persia
Tabriz
Bagdad
Mesopotamia
Aleppo
Damascus
Jerusalem
Egypt
Cairo
Alexandria
Tripoli
Tunis
Algiers
Fez
Morocco
Barbary
Sahara
Nubia
Abyssinia
Arabia
Mecca
Medina
Red Sea
Persian Gulf
Caspian Sea
Aral Sea
Bokhara
Samarcand
Khiva
Tartary
China
India
Ganges
Delhi
Agra
Lahore
Cashmere
Golconda
Bijapur
Goa
Portuguese
Malacca
Sumatra
Java
Borneo
Celebes
Moluccas
Philippines
Manilla
Japan
Yedo
Pekin
Great Wall of China
Canton
Macao
Formosa
Siam
Pegu
Ava
Arracan
Tibet
Thibet
Mountains of the Moon
Abyssinian Mountains
Atlas Mountains
Pyrenees
Alps
Apennines
Carpathian Mountains
Dovrefield Mountains
Ural Mountains
Caucasus
Mount Ararat
Mount Sinai
Mount Lebanon
Mount Taurus
Mount Olympus
Mount Parnassus
Mount Athos
Mount Pelion
Mount Ossa
Mount Hymettus
Mount Pentelicus
Mount Cithaeron
Mount Helicon
Mount Ida
Mount Atlas
Mount Etna
Mount Vesuvius
Mount Hecla
Mount Hecla
Mount Hecla

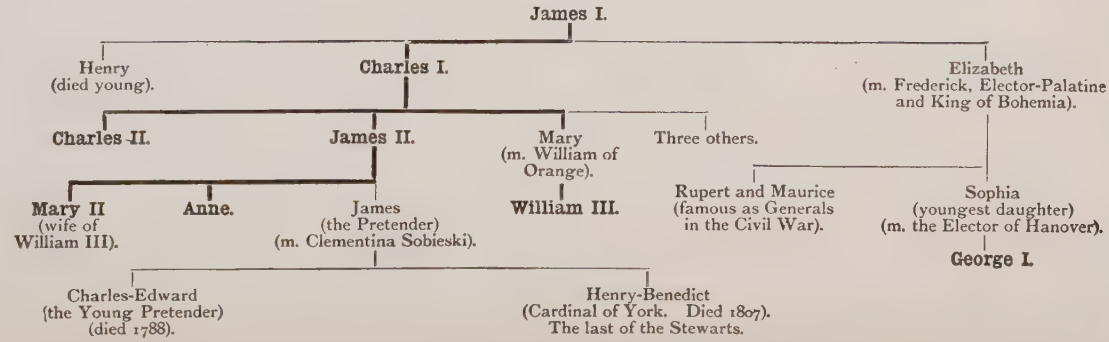
THE FRENCH FRONTIER
to the North-East under
LOUIS XIV
showing Marlborough's Campaigns.
The French Frontier shown thus:-
Amsterdam
The Hague
Rijswijk
Utrecht
Nimwegen
Gertruidenberg
Breda
Dunkirk
Ghent
Antwerp
Brussels
Oudenarde
Steinkirk
Ramillies
Namur
Liege
Bouchain
Malplaquet
Lille
Tournay
Spanish Netherlands
Principality of Liege
R. Meuse
Cologne
Bonn
R. Rhine
GERMANY
Frankfurt
Mainz
R. Moselle
The Palatinate
Heidelberg
Prague
BOHEMIA
FRANCE
Metz
Duchy of Lorraine
Alsace
Strasburg
PARIS
Blenheim
BAVARIA
Munich
R. Danube

RUSSIA
1689-1795.
English Miles
0 50 100 200 300 400
ARCTIC OCEAN
SWEDEN
Gulf of Bothnia
Finland
White Sea
Archangel
R. Petchora
R. Dwina
Gulf of Finland
St. Petersburg
BALTIC SEA
Livonia
Courland
R. Volga
Nizhny Novgorod
Moscow
R. Kama
Samara
Warsaw
POLAND
Lublin
Galicia
R. Dniester
R. Bug
R. Dnieper
R. Don
R. Volga
Ural R.
Odessa
Astrakhan
Crimea
Stavropol
Sebastopol
CASPIAN SEA
BLACK SEA
Russia at the accession of Peter (the Great)..
Acquisitions under Peter, d. 1725.....
" " Anne, d. 1740.....
" " Elizabeth, d. 1762.....
" " Catherine II, d. 1796....
Boundary of Poland before first partition....
Present boundary of Russia.....

HOUSE OF TUDOR



HOUSE OF STEWART



PRONOUNCING LIST OF PROPER NAMES

Adolphus ȧ-dŏl′fŭs
Adriatic ā-drē-ăt′ĭk
Africa ăf′rĭ-kȧ
Agincourt ăj′ĭn-kōrt
Albemarle ăl′bē-märl
Albert ăl′bẽrt
Alexander ăl-ĕg-zăn′dẽr
Almayne ôl-mān′
Almonry ăl′mŭn-rĭ
Alps ălps
Alsace ăl-säs′
Alva ăl′vȧ
America ȧ-mĕr′ĭ-kȧ
Amerigo ä-mā-rē′gō
Amsterdam ăm′stẽr-dăm
Angelo ăn′jĕ-lō
Anglican ăng′glĭ-kăn
Anjou ăn′jo͞o
Anne ăn
Antwerp ănt′wẽrp
Arabia ȧ-rā′bĭ-ȧ
Aragon ăr′ȧ-gŏn
Arctic ärk′tĭk
Arkansas är′kăn-sô
Armada är-mā′dȧ
Ashe ăsh
Asia ā′shȧ
Asiatic ā-shĭ-ăt′ĭk
Athens ăth′ĕnz
Atlantic ăt-lăn′tĭk
Augsburg ouks′bo͞ork
Austria ôs′trĭ-ȧ
Azov ä′zŏf

Bahama bȧ-hā′mȧ
Balboa bäl-bō′ä
Baltic bôl′tĭk
Baptist băp′tĭst
Baptiste bȧ-tēst′
Basel bä′zĕl
Batavia bȧ-tā′vĭ-ȧ
Bavaria bȧ-vā′rĭ-ȧ
Bavarian bȧ-vā′rĭ-ăn
Bayonne bā-yō*N*′
Belgian bĕl′jĭ-ăn
Belgium bĕl′jĭ-ŭm
Berlin bûr-lĭn′
Biscay bĭs′kā
Blackheath blăk′hēth
Black Sea blăk sē
Blake blāk
Blenheim blĕn′ĕm
Blois blwä
Boccaccio bŏk-kä′chō
Bohemia bŏ-hē′mĭ-ȧ
Bohemian bŏ-hē′mĭ-ăn
Boleyn bo͝ol′ĭn
Borussian bō-ro͝os′jan

Bourbon bo͝or′bŭn
Bowling Green
bō′lĭng grēn
Boyne boin
Brandenburg
brän′dĕn-bo͝ork
Brazil brà-zĭl′
Breitenfeld brī′tĕn-fĕlt
Brest brĕst
Bristol brĭs′tŭl
Britain brĭt′′n
British Isles brĭt′ĭsh īlz
Brixham Quay brĭk′săm kē
Bulgarian bo͝ol-gā′rĭ-ăn
Burgundy bûr′gŭn-dĭ

Cabot kăb′ŭt
Cadiz kā′dĭz
Calais kà-lē′
California kăl-ĭ-fôr′nĭ-à
Calvin kăl′vĭn
Calvinism kăl′vĭn-ĭzm
Calvinist kăl′vĭn-ĭst
Calvinistic kăl-vĭn-ĭs′tĭc
Canada kăn′à-dà
Canterbury kăn′tẽr-bĕr-ĭ
Cape of Good Hope
kāp ŏv go͝od hōp
Cape Verde kāp vûrd
Carisbrooke kăr′ĭs-bro͝ok
Carlowitz kärl′ō-vĭts
Caspian kăs′pĭ-ăn
Castile kăs-tēl′
Catherine kăth′ẽr-ĭn
Catholic kăth′ŏ-lĭk
Cavaliers kăv-à-lērz′
Caxton kăks′tŭn
Ceylon sĕ-lŏn′
Charles chärlz
China chī′nà
Christ krīst
Christian krĭs′chăn
Christianity krĭs-chĭ-ăn′ĭ-tĭ
Christopher krĭs′tŏ-fẽr
Churchill chûrch′ĭl
Colbert kŏl′bẽrt
Coligny, de kŏ-lēn-yē′, dẽ
Columbus kŏ-lŭm′bŭs
Condé kôn-dā′
Congregational
kŏng-grĕ-gā′shŭn-ăl
Cornet kŏr-nĕt′
Connecticut kŏ-nĕt′ĭ-kŭt
Constantinople
kŏn-stăn-tĭ-nō′p'l
Copernicus kŏ-pûr′nĭ-kŭs
Corinth kŏr′ĭnth
Corneille kôr-nā′y'
Cranmer krăn′mẽr
Crécy krā-sē′
Crete krēt
Cromwell krŏm′wĕl
Cromwellian krŏm-wĕl′ĭ-ăn
Crusades kro͞o-sādz′
Cuba kū′bà

Dane dān
Danish dān′ĭsh
Dante dän′tā
Danube dăn′ŭb
Danzig dän′tsĭk
Delaware dĕl′à-wâr
Delft dĕlft
Denmark dĕn′märk

Devonshire dĕv′ŭn-shĕr
Dover dō′vĕr
Drake drāk
Drogheda drŏ′hĕ-dȧ
Dunbar dŭn′bär
Dunkirk dŭn′kûrk
Dutch dŭch

Edinburg ĕd′ᵊn-bŭr-ō
Effingham ĕf′ĭng-hăm
Elbe ĕl′bĕ
El Draque ĕl drăk′ā
Elizabeth ĕ-lĭz′ȧ-bĕth
England ĭng′glănd
English ĭng′glĭsh
Episcopal ĕ-pĭs′kŏ-păl
Eugène ŭ-jĕn′
Europe ū′rŭp
European ū-rŏ-pē′ăn
Evelyn ĕv′ĕ-lĭn

Fairfax fâr′făks
Farel fȧ-rĕl′
Febrbellin fār-bĕ-lēn′
Fénelon fān′-lôN′
Ferdinand fûr′dĭ-nănd
Finland fĭn′lănd
Fleming flĕm′ĭng
Florence flŏr′ĕns
Florentine flŏr′ĕn-tēn
Florida flŏr′ĭ-dȧ
Flushing flŭsh′ĭng
France frȧns
Francis frăn′sĭs
Frederick frĕd′ĕr-ĭk
French frĕnch
Frenchman frĕnch′măn
Frobisher frŏb′ĭsh-ĕr

Gaul gôl
Geneva jĕ-nē′vȧ
Genevan jĕ-nē′văn
Genghis Khan jĕn′gĭz kän
Genoa jĕn′ō-ȧ
George jôrj
German jûr′măn
Germany jûr′mȧ-nĭ
Gibraltar jĭ-brŏl′tĕr
Gordon gôr′dôn
Granada grȧ-nä′dȧ
Great Britain grāt brĭt′ᵊn
Great Lakes grāt lāks
Greece grēs
Greek grēk
Guelders gĕld′ĕrz
Guise gēz
Gustavus gŭs-tā′vŭs
Gutenberg gōō′tĕn-bĕrk

Habsburg hăps′bōōrk
Haiti hā′tē
Hampden hăm′dĕn
Hampton hămp′tŭn
Hans häns
Harvard här′vȧrd
Hawkins hŏk′ĭnz
Henrietta hĕn-rĭ-ĕt′ȧ
Henry hĕn′rĭ
Hispaniola hĭs-păn-yō′lȧ
Hoe hō
Hohenzollern hō-ĕn-tsŏl′ĕrn
Holland hŏl′ănd
Hollander hŏl′ăn-dĕr
Holmby House hōm′bĭ hous
Hospitaller hŏs′pĭ-tăl-ĕr
Howard hou′ȧrd

Hudson hŭd′sŭn
Huguenot hū′gē-nŏt
Hungarian hŭng-gā′rĭ-ăn
Hungary hŭng′gȧ-rĭ
Huntingdon hŭn′tĭng-dŭn

Ignatius ĭg-nā′shĭ-ŭs
India ĭn′dĭ-ȧ
Indian ĭn′dĭ-ăn
Indies ĭn′dēz
Inquisition ĭn-kwĭ-zĭsh′ŭn
Ireland īr′lănd
Irish ī′rĭsh
Ironsides ī′ŭrn-sīdz
Isaac īz′ȧk
Isabella ĭz-ȧ-bĕl′ȧ
Isthmus of Panama
ĭs′mŭs ŏv păn′ȧ-mä
Italian ĭ-tăl′yăn
Italy ĭt′ȧ-lĭ
Ivan ī′văn
Ivry ēv-rē′

James jāmz
Jamestown jāmz′toun
Janizaries jăn′ĭ-zā-rēz
Japan jȧ-păn′
Jarnac zhȧr-nȧk′
Jean zhän
Jeanne zhän
Jennings jĕn′ĭngz
Jerusalem jĕ-rōō′sȧ-lĕm
Jesuit jĕz′ŭ-ĭt
John jŏn
Joliet zhŏ-lyā′
Joques zhŏg
Joyce jois
Julius jōōl′yŭs
Jupiter jōō′pĭ-tẽr

Knox nŏks

Labrador lăb′rȧ-dôr
La Fontaine, de
lȧ fôn-tān′, dẽ
La Hogue lȧ ŏg′
Lancashire lăng′kȧ-shẽr
Languedoc lä*N*g-dŏk′
La Rochelle lȧ rŏ-shĕl′
La Salle, de lȧ săl′, dẽ
Latin lăt′ĭn
Laud lôd
Lech lĕk
Leicester lĕs′tẽr
Leipzig līp′sĭk
Lenthall lĕnt′ȧl
Leonardo lā-ŏ-när′dō
Leopold lē′ŏ-pōld
Leslie lĕs′lĭ
Levant lĕ-vănt′
Leyden lī′dĕn
Lille lēl
Lincoln lĭng′kŭn
Lisbon lĭz′bŭn
Lithuanian lĭth-ŭ-ā′nĭ-ăn
Lollard lŏl′ȧrd
London lŭn′dŭn
Lorenzo lō-rĕn′zō
Louis lōō′ē
Louvois, de lōō-vwä′, dẽ
Louvre lōō′v'r
Loyola lŏ-yō′lä
Luther lōō′thẽr
Lutheran lōō′thẽr-ăn
Lützen lĭt′sĕn

Machiavelli mä-kyä-vĕl′lē
Madrid mȧ-drĭd′
Magdeburg mäg′dē-bo͝ork
Magellan mȧ-jĕl′ăn
Magna Charta
mäg′nȧ kär′tȧ
Mainz mĭnts
Malacca Straits
mȧ-läk′ȧ strāts
Malplaquet mȧl-plȧ-kā′
Margaret mär′gȧ-rĕt
Maria mȧ-rē′ȧ
Maria Theresa
mȧ-rē′ȧ tĕ-rē′sȧ
Marienburg
mä-rē′ĕn-bo͝ork
Marlborough märl′bŏ-rŭ
Marquette mär-kĕt′
Marston Moor
mär′stŭn mo͝or
Martin mär′tĭn
Mary mā′rĭ
Massachusetts
măs-ȧ-cho͞o′sĕts
Maurice mô′rĭs
Maximilian măk-sĭ-mĭl′yăn
Mazarin mȧ-zȧ-răN′
Medici, de mĕd′ĕ-chē, dē
Medina-Sidonia
mĕ-dī′nȧ sĕ-dō′nyä
Mediterranean
mĕd-ĭt-tĕr-ā′nĕ-ăn
Melanchthon mĕ-lăngk′thŭn
Methodist mĕth′ŭd-ĭst
Mexico mĕk′sĭ-kō
Michael mī′kĕl
Minorca mĭ-nôr′kȧ
Mississippi mĭs-ĭ-sĭp′ĭ
Mobile mō-bēl′
Mohammed mō-hăm′ĕd
Mohammedan
mō-hăm′ĕd-ăn
Mohawk mō′hôk
Molière mō-lyâr′
Moluccas mō-lŭk′ȧz
Mongol mŏng′gŏl
Monk mŭnk
Montmorency
mŏnt-mŏ-rĕn′sĭ
Montreal mŏnt-rĕ-ôl′
Moor mo͝or
Moorish mo͝or′ĭsh
Moscow mŏs′kou
Moslem mŏz′lĕm

Nantes nănts
Napoleon nȧ-pō′lĕ-ŭn
Naseby nāz′bĭ
Navarre nȧ-värʹ
Neckar nĕk′är
Netherlands nĕth′ĕr-lăndz
Neva nē′vȧ
Newark nū′ĕrk
New England
nū ĭng′glănd
Newfoundland
nū′fŭnd-lănd
New Jersey nū jûr′zĭ
Newmarket nū′mär-kĕt
New Mexico nū mĕk′sĭ-kō
New York nū yôrk
Northmen nôrth′mĕn

Northumberland
nôr-thŭm′bĕr-lănd
Norway nôr′wā
Norwegian nŏr-wē′jăn
Nova Scotia nō′vå skō′shyå

Oder ō′dĕr
Oliver ŏl′ĭ-vĕr
Olympus ō-lĭm′pŭs
Orange ŏr′ĕnj
Oriental ō-rĭ-ĕn′tăl
Orleans ŏr-lā-å*N*′
Ottoman ŏt′ŏ-măn
Oudenarde ou-dē-när′dē
Oxford ŏks′fĕrd

Pacific på-sĭf′ĭk
Palais-Cardinal
păl-ā′ cärd-ē-năl′
Palais-Royal păl-ā′ roy-ăl′
Palatine păl′å-tīn
Paris pâr′ĭs
Parliament pär′lĭ-mĕnt
Parliamentary
pär-lĭ-mĕn′tå-rĭ
Parma pär′må
Parthenon pär′thĕ-nŏn
Pascal păs′kăl
Patrick păt′rĭk
Pelican pĕl′ĭ-kăn
Penn pĕn
Pennsylvania
pĕn-sĭl-vā′nĭ-å
Persia pûr′shå
Peru pĕ-rōō′
Peter pē′tĕr
Peterwardein
pā-tĕr-vär′dĭn
Petrarch pā′trärk
Philip fĭl′ĭp
Philippine fĭl′ĭ-pēn
Philipp fĭl′ĭp
Plymouth plĭm′ŭth
Poitiers pwå-tyā′
Poland pō′lănd
Pole pōl
Polish pōl′ĭsh
Pomerania pŏm-ĕ-rā′nĭ-å
Porto Rico pōr′tō rē′kō
Portugal pōr′tŭ-găl
Portuguese pōr′tŭ-gēz
Prague prāg
Presbyterian
prĕz-bĭ-tē′rĭ-ăn
Presbyterianism
prĕz-bĭ-tē′rĭ-ăn-ĭz′m
Pride prīd
Protestant prŏt′ĕs-tănt
Protestantism
prŏt′ĕs-tănt-ĭz′m
Prussia prŭsh′å
Pultowa pōōl-tō′vå
Puritan pū′rĭ-tăn
Puritanism pū′rĭ-tăn-ĭz′m
Pym pĭm
Pyrenees pĭr′ĕ-nēz

Quaker kwāk′ĕr
Quebec kwĕ-bĕk′

Racine rå-sēn′
Raleigh räl′ĭ
Ramillies rå-mē-yē′

Ranse rănz
Raphael răf'ă-ĕl
Reformation
rĕf-ŏr-mā'shŭn
Renaissance rĕn-ĕ-sä*N*s'
Rhine rīn
Rhode Island rōd ī'lănd
Richard rĭch'ȧrd
Richelieu rē'shē-lyū
Robert rŏb'ẽrt
Roger rŏj'ẽr
Roman rō'măn
Rome rōm
Rotenburg-on-the-Tauber
rō'tĕn-bo͝orkʹ ŏn thē
Tou'bẽr
Rotterdam rŏt'ẽr-dăm
Roundhead round'hĕd
Rumanian rōō-mā'nĭ-ăn
Rupert rōō'pẽrt
Russell rŭs'ĕl
Russia rŭsh'ȧ
Russian rŭsh'ăn
Ruyter, de roi'tẽr, dē
Ryswick rīs'wĭk

Saint André sănt ä*N*-drā'
Sarah sâr'ȧ
Saxony săk'sŭn-ĭ
Scot skŏt
Scotch skŏch
Scotland skŏt'lănd
Scottish skŏt'ĭsh
Serb sûrb
Shaftesbury shăfts'bêr-ĭ
Siberia sī-bē'rĭ-ȧ
Sigismund sĭg'ĭs-mŭnd
Sistine sĭs'tēn
Slav släv
Slavic släv'ĭk
Sobieski sŏ-byĕs'kĕ
Solyman sŏl'ĭ-măn
Sorbonne sŏr-bŏ*N*'
Spain spān
Spaniard spăn'yȧrd
Spanish spăn'ĭsh
Stadtholder stăt'hōl-dẽr
St. Bartholomew
sānt bär-thŏl'ŏ-mū
St. Basil sānt bāz'ĭl
St. Géran sānt jā'rȧ*N*
St. Laurence sānt lô'rĕns
St. Lawrence sānt lô'rĕns
Stralsund sträl'zo͝ont
Strasbourg sträs'bûrg
Stuart stū'ẽrt
Suez sōō-ĕz'
Suffolk sŭf'ŭk
Sully sŭl'ĭ
Swede swēd
Sweden swē'dĕn
Swedish swēd'ĭsh
Swiss swĭs
Switzerland swĭt'zẽr-lănd

Tallard tăl'ȧrd
Tartar tär'tȧr
Télémaque tĕl-ĕ-măk'
Templar tĕm'plȧr
Teutonic tū-tŏn'ĭk
Thames tĕmz
Thomas tŏm'ȧs
Tilly tĭl'ĭ
Tory tō'rĭ

Toulon tōō-lŏN′
Tourville tōōr′vēl
Trent trĕnt
Tromp trŏmp
Tudor tū′dôr
Turenne tē-rȧN′
Turk tûrk
Turkish tûr′kĭsh

Ulrich ōōl′rĭk
Ural ū′răl
Utrecht ū′trĕkt

Valais vȧl-ā′
Valladolid văl-ȧ-dō-lĭd′
Vatican văt′ĭ-kăn
Venetian vē-nē′shăn
Venice vĕn′ĭs
Versailles vĕr-sālz′
Vespucci vĕs-pōōt′chē
Vienna vī-ĕn′ȧ
Vinci, da vēn′chē, dä
Virginia vĕr-jĭn′yȧ
Virginian vĕr-jĭn′yȧn
Vistula vĭs′tŭ-lȧ

Wallenstein wŏl′ĕn-stīn
Walter wôl′tĕr
Warwick wŏr′ĭk
Washington wŏsh′ĭng-tŭn
Wend wĕnd
Wentworth wĕnt′wŭrth
Westminster wĕst-mĭn′stĕr
Westphalia wĕst-fā′lĭ-ȧ
Whig hwĭg
Whitehall hwīt′hôl
Whitsun hwĭt′sŭn
Wight wīt
William wĭl′yăm
Williams wĭl′yămz
Wittenberg wĭt′ĕn-bĕrk
Wolsey wōōl′zĭ
Woodstock wōōd′stŏk
Worcester wōōs′tĕr
Worms vôrms
Wren rĕn

Xavier zăv′yĕr

York yôrk

Zenta zĕn′tȧ
Zwingli tsvĭng′lē